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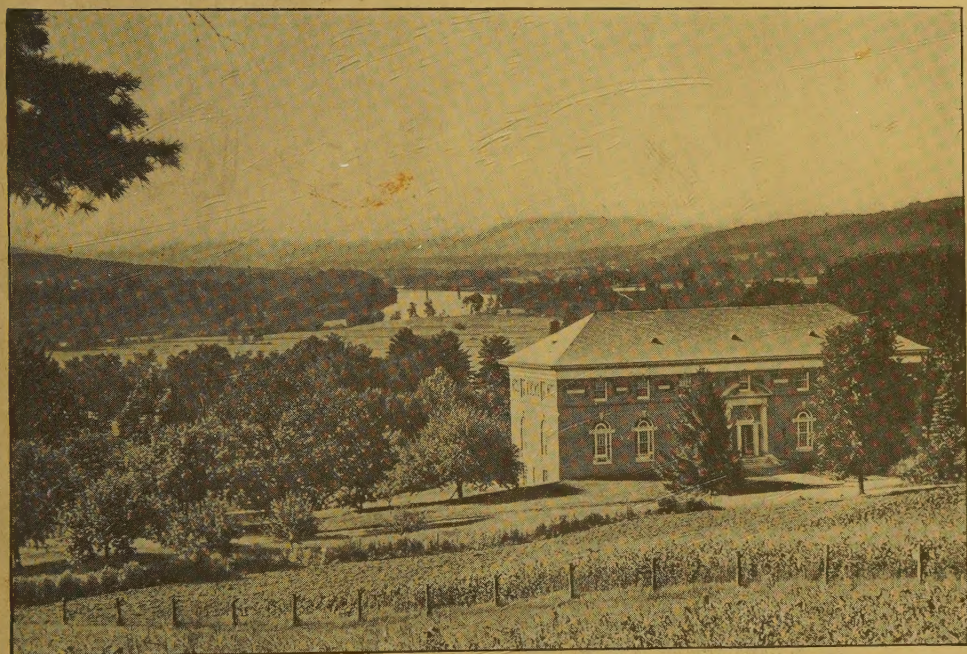
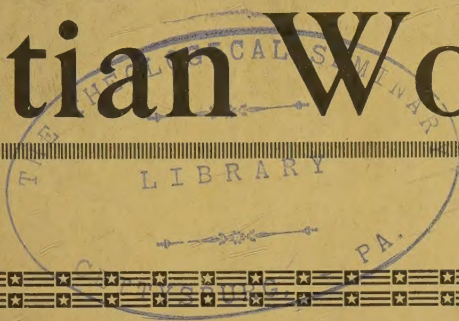


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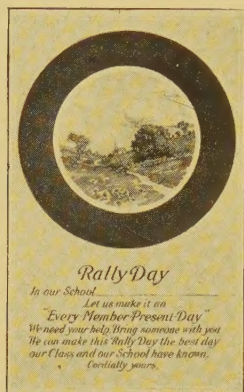
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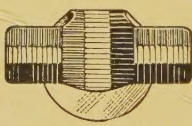


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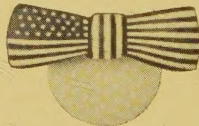
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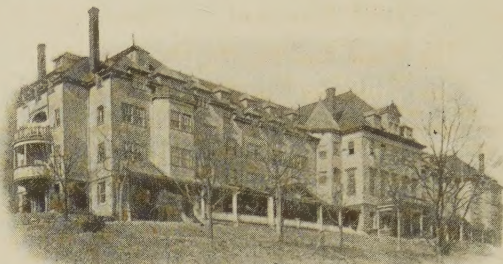
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Treasury of Religious Thought

The World Evangel and The Christian

Volume XXXVII

SEPTEMBER 1918

Number 9

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The **Record of Christian Work** is a monthly review of Religious Thought and Activity, with contributed articles, and Departments of Bible Study, Devotional Reading and Methods of Christian Work. **The Magazine is owned and controlled by the Northfield Schools** and represents the interests centering at East Northfield, Massachusetts, including the Northfield Summer Conferences.

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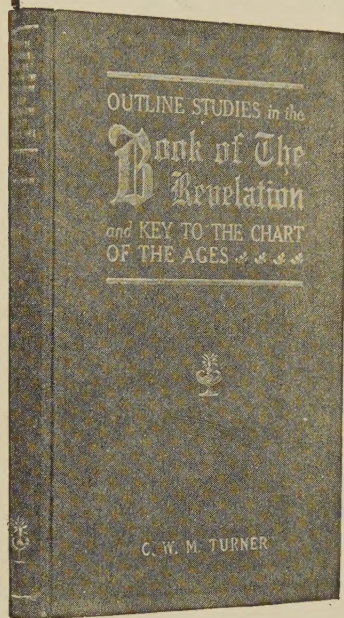
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Record of Christian Work

VOL. XXXVII.

SEPTEMBER, 1918.

NO. 9.

American Notes. The National Council of the Y. M. C. A. in Canada has recently raised three million dollars for war work. The Government of the overwhelmingly Catholic province of Quebec subscribed \$25,000 to the funds and Archbishop Roy of Quebec, coadjutor of Cardinal Bégin, wrote a letter to Mr. Ramsey, the President of the Local Council in Quebec, declaring the work of the Association among the soldiers as excellent in purpose and results.

"Our Catholic soldiers," he says, "have received great benefits from it. It is fitting to praise the generous attitude of citizens who have made great sacrifices to maintain and develop this work. The movement is one of large and generous inspiration."

A Mexican Conference. Walter Taylor describes in *Foreign Mail* a very significant convention which has been holding its sessions in the City of Mexico. This is the First Mexican National Merchants' Congress and its purpose is "the moralization of business." The most prominent business men from all the leading cities of Mexico, even from distant Yucatan and Chiapas, have here been discussing the economic problems of the country. Dr. Pruneda, a Y. M. C. A. secretary, was given a month's leave of absence in order to devote his whole time to the secretaryship of this convention. Two organizations of the City of Mexico were allowed to give receptions to the convention and one of these was the Young Men's Christian Association.

The Spanish Evangelical Church of New York is described by Señor Carrero, its pastor, in a letter to *El Cristiano* of Madrid. In its membership, he tells us

"are sons of all the republics of South America, Spain, Cuba, Mexico, Porto Rico and many others from the ends of the earth who speak our tongue and wish to unite with us in worship of God. You can imagine what a profound current of power and sympathy is established when all these believers pray for their own peoples. The Church is a great Christian family. We have prospered abundantly this year.

Seventy new members were received into the bosom of the Church in 1917 and our enthusiasm increases. I have had occasion to observe the faith, the simplicity, and the fidelity of the Spanish Christians. They are in truth an inspiration to me. There are in our congregation Asturians, Andalusians, Valencians, people of Madrid, and two families from Majorca and the Canary Islands."

Mexicans in Texas are said to number between five and six hundred thousand and newcomers are swarming across the Rio Grande constantly to earn something to eat and wear or to escape Pancho Villa's threats. Their poverty, ignorance and superstition touch the extreme. Yet in this mass of hopelessness no less than 30,000 copies of the Scriptures have been circulated during the year past. The Report of the Bible Society declares:

"This is God's appointed time to give His Word to Mexicans, both in Texas and in Old Mexico. In the breaking up of priestly rule in Mexico there has undoubtedly come to Mexicans a new consciousness of freedom to read the Bible for themselves as Americans do. In no other way can we explain their eagerness to receive the Scriptures. Such is the demand that we have been compelled to emphasize the distribution of Portions, especially those decorated with Mexican colors. These sell for three cents each and thousands have been introduced to the Scriptures through these attractive pocket-sized editions."

A correspondent of the Bible Society in the City of Mexico thinks that Mexico offers an unparalleled opportunity for reaching the masses with the Gospel.

"Many of us are convinced that from an evangelical standpoint we are facing a situation paralleled only in modern times by the turning to the Lord in Korea. Although Mexico has thrown over Romanism she has not become unbelieving."

Mr. Riggio, the Pastor of the Jefferson Park Italian Methodist Church, Harlem, has given much time week days to house-to-house canvassing of Bibles and employs young men under his direction to sell Italian Scriptures after their day's work is over. Mr. Riggio visits family after family

in apartment houses, systematically going upstairs, floor by floor, then to the roof and across to the next house and down, floor by floor, thus saving time and effort. During the past two years and nine months Mr. Riggio and his helpers have sold over 25,000 copies of Italian Scriptures,—an impressive illustration of the possibilities of house-to-house colportage. These purchasers would never have gone to depository or bookstore to buy. Mr. Jacobellis of the Reformed Church Mission in Weehawken labored 107 days distributing 4406 volumes. Mr. Iorizzo, an Italian student for the ministry, devoted 105 days, chiefly in his summer vacation, to Scripture work, selling 1897 volumes.

A Consolidated School of Theology, made up of the faculties and students of the five schools of different denominations located in and around Boston, was announced as not improbable, by Professor Platner at the June Commencement of Andover Seminary. The schools were not indicated but we judge from the close relations between Andover and the Harvard Unitarian Theological School that the latter will be in the merger with the evangelical seminaries. We mentioned in our July number the dinner which Harvard Unitarians gave to the delegates of the Baptist Theological Seminaries at their recent conference at Newton. Now comes the announcement of President Lowell that he has invited the leading seminaries of the United States and Canada to a Conference at Harvard to discuss "Problems of Theological Education Arising out of the War." The representatives of thirty-three seminaries are coming. Plans for the revision of theological education are to be taken up.

Missionary Conventions of the layman type have been held recently for women of the Pacific slope. Ten of the smaller cities of California where the Movement had never before held conventions were chosen as centers for the campaign. Nearly nine thousand regular delegates paid the registration fee, over five thousand of these being women, while several thousand more attended one or more sessions. The principal centers in Washington and Oregon have had similar conventions.

At the Third Annual Missionary Rally of the Moody Church, Chicago, there were 202 new volunteers for foreign missions. This makes a total of 615 young people who during three years have offered themselves for work abroad. On the closing day of the Rally a special offering was taken for foreign missions which amounted to over \$30,000. These rallies have been held each year since the Rev. Paul Rader became pastor of the church.

The Church of the Centurion is the appropriate name given to the new Episcopal Church built (with clubroom and rectory) at Camp Sherman, Chillicothe, Ohio, for the use of the troops. It seats 375 worshippers. The furnishings have been the gifts of various Ohio parishes.

The Christian Scientists Employ Sixty-three Welfare Workers in the various camps, cantonments and military stations of the country and Christian Science meetings are held in many places. Readers are selected from the ranks. Whenever anyone in uniform is found who is interested in Christian Science he is offered a textbook, quarterly and song book in vest-pocket size and a subscription to the *Christian Science Monitor*. About 10,000 copies of the *Monitor* are daily distributed in the camps. A kindred faith, however, goes the Christian Scientists one better. An advertisement of a "New Thought Church" assembling in Central Park West, New York, says:

"During the war our special work will be to protect the soldier. *Bullet proof the soldiers and sailors!* If you want your boys protected from bullets and sickness give us their names. No charges. We will protect a limited number in camp or at the front."

So far has mental science advanced since the days of Mother Eddy!

Members of the Cluett Family and Mr. Frederick Peabody have built for the Young Women's Christian Association a splendid home in Troy, N. Y., at an expense of \$350,000. In this fine fireproof building are dormitory rooms, swimming pool, classrooms, and the usual equipment of Association buildings. Membership is now over 1600 and charges nominal. Governor Whitman delivered the address at the exercises.

The Rockefeller Foundation appropriated in 1917 nearly six million dollars for

war work. Three and a half millions went to the Red Cross, \$1,270,000 to the Y. M. C. A., plus \$225,000 more for Y. M. C. A. work among prisoners. There were also generous subscriptions to the Knights of Columbus (\$100,000) and the Jewish Welfare Committee; much for medical research and relief; for Armenian and Syrian relief; for the Belgians, etc. In response to an appeal from Bishop Brent the Foundation has equipped a large hospital ship, the *Busuanga*, to cruise as a sort of maritime Good Samaritan among the three hundred islands of the Sulu Archipelago. The cost of operation for five years is pledged from the same source. The ship is fitted with a modern operating room, a ten-bed hospital ward, a pharmacy, etc. It will touch regularly at points on the coasts of Mindanao and the Sulu Islands. No better preparation for Gospel work among these Mohammedan peoples could be wished.

The Total Contributions of Southern Baptists to their Foreign Mission Board for the fiscal year just closed amounted to \$1,006,000, which largely exceeds any single year's contribution in the history of the Southern Baptist Convention. Receipts for home missions were \$662,000 besides about \$500,000 contributed through state agencies.

An Oratorio Setting of "The Pilgrim's Progress" has been written by Mr. Edgar Stillman Kelley, an American composer of distinction, well known for his oratorio, "Macbeth." The composition is divided into three parts, the first dealing with The City of Destruction, Christian's Departure, the Wicket Gate and the Valley of Humiliation; the second with Vanity Fair; and the third with The Delectable Mountains and the Entrance into the Celestial City. This composition was given with great success at the May Cincinnati Music Festival. The great chorus had been working for a year on the difficult score. The orchestra and chorus were led by no less a personality than the great Belgian violinist Ysaye. The whole event constituted a striking tribute to the great religious genius of the seventeenth century.

The Admission of Women Delegates to Diocesan Conventions of the Episcopal Church is now allowed in the Pittsburgh, Missouri, Rhode Island and New Hamp-

shire dioceses and is under consideration in Massachusetts. In this connection it is interesting to note what Vernon Bartlett and A. J. Carlyle in their recently published "Christianity in History" say of the place of women in the life of the early Church.

"Ministry of women in the Church to an extent adequate to the idea of Christianity and even to early Church practice is still a thing of the future. It may mark a fresh era in the spiritualization of humanity."

These authors quote two little-known fourth-century documents, "The Apostolic Church Order" (300-350 A. D.) and "The Testament of the Lord" (c. 400 A. D.). The first has a clause which aims at excluding women from Eucharistic ministries. Of course if women had not served in the priestly office such a prohibition would not have been deemed needful. "The Testament of the Lord" permits a certain class of women officials spoken of as "widows" to administer the Eucharist and ranks them among the priestly orders.

Y. W. C. A. Membership Tests: A reference to this matter in the June number has evoked from those who are interested in the proposed change reassuring statements. It appears first that both the Young Men's and Young Women's Associations of Canada and the Y. M. C. A. of the United States have had for some years a personal declaration as an alternative to the church membership basis. The adoption of this alternative by the American Y. W. C. A. would but put it in line with the related organizations of North America.

Secondly,—a fact which does not come out in the literature of those opposed to the suggested change,—the general declaration of purpose to live "as a true follower of Jesus Christ" is preceded by a more specific affirmation of Christian faith "in God the Father and in Jesus Christ His Only Son, our Lord and Saviour, and in the Holy Spirit, the Revealer of truth and Source of power for life and service according to the teaching of Holy Scriptures and the witness of the Church."

"Reports from the universities where the Unitarians have worked to have a part in

the Christian Association work and were admitted as associated members," writes the Secretary in charge of the matter at National Headquarters, "are to the effect that the proposed alternative is unacceptable to these Unitarian groups; that they realize that although the proposed amendment provides a personal statement the position of the Association is so decidedly evangelical that it is not a yielding to the Unitarian point of view."

The test change was advocated by Miss Grace Dodge, the Association's master builder and a woman of unquestioned evangelical faith, and is believed by many experienced leaders "to secure much more adequately the standards of the Y. W. C. A."

We regret to have intimated that there was no distinction between active and associate membership. This distinction holds in both city and student Associations but in about half of the student Associations appears not to be strictly regarded in practice. A questionnaire directed to 167 student Associations brought out that 84 limited voting as the constitution required and 83 allowed both active and associate members to vote. This was a frank admission that the constitution was not being enforced.

A Layman's Mr. A. A. Sifert is super-
Missionary intendent of public schools
Movements. at Whittemore, Iowa. Last summer he started out in his automobile and spent his whole vacation selling Bibles. He visited 135 towns in Minnesota, Wisconsin and Iowa, traveling over 3108 miles, calling on 1975 families and selling 594 Bibles, 732 Testaments and 893 Portions.

"We spent a very strenuous summer," he writes, "and passed through many trying circumstances. The number of Bible-less homes was more than we ever could have believed. We found and supplied over three hundred such families. We expected to find this condition among foreigners but in the majority of cases these were American-born people. We preached to thirty-one congregations destitute of preaching services, offered prayers with many people, had about thirty persons profess conversion and organized one Sunday school and one Christian Endeavor Society. We were in rain, heat, and sunshine, bad roads and good, traveling early and late, and believe that through the grace of God we left some souls better for our having passed their way."

Studying Theology Mr. Allan of the
Without the Bible. American Presbyter-
ian Mission in the
United States of Colombia, writes:

"When I was in Ibagué, a provincial capital in Colombia, I stated at a large gathering assembled in the street (while stones were flying as disclaimers) that there would be no Bibles in Colombia but for the Protestant Bible Societies. A local paper denied that Rome opposed the Bible. So I went to the Ibagué bookstores to find one. 'Never stocked it,' was the reply. I then went to the priests. They had none. Surely in the seminary I would find one. However, apart from a few copies for reference in different languages, there were none for these thirty students. Let us grasp what it means for Colombia to have priests who have come from seminaries which do not use the Bible as a text-book. . . . A dear friend from Huila, Colombia, told me that he always had a longing for something to satisfy his spiritual hunger and so he went to his bishop to see how he might get a Bible. This dignity raised all kinds of objections: 'it would cost thirty dollars in gold besides other taxes for permission. Why should he want to poke his nose into things reserved for the clergy?' Some time after, a missionary visited Huila and my friend bought a Bible for fifty cents. In his joy he exclaimed, 'Why, this is what I have wanted all my life.' He afterwards helped to sell many among his friends and promptly lost his position as a government school-teacher. His four boys were then turned out of the public school through priestly influence and I met him looking for work and expressing a wholesome contempt for those Colombians who refused to confess Christ openly for fear of losing 'the bread that perisheth.'"

A Book Mr. Upton Sinclair is pub-
of Unfair lishing serially in his new
Judgments. magazine studies entitled the
Profits of Religion in which
Christian and Church life are practically reduced to terms of graft. As these studies are written with Mr. Sinclair's customary brilliancy they will have wide reading among those who are without religion and will provide a justification, of a sort, for their alienation. In reality they are undiscriminating and unjust. Evangelical Christians in America are in nowise responsible for the Toryism of the English Establishment, for the subterranean relations between Tammanyized Romanism and saloons and political machines; for the "Hurrah and Hallelujah" lunacy of the Lutheran

State clergy; or for the alliance of the German Center with Prussian militarism. All these things are as objectional to the general Christian public as to our writer. It is significant that with the best will to discredit all religion Mr. Sinclair does not adduce anything discreditable to the Quakerism, Methodism, Presbyterianism, etc., of his own land, and this, no doubt, is because he can find nothing of consequence among these for his display counter.

But this is stating the situation in a merely negative way. Mr. Sinclair tells us that his book represents a year's research. Had he turned his attention to the positive services of evangelical Christianity to Democracy and Social Reform, he would have found enough to counterbalance the evil record of clericalized Christianity. The tares and the wheat have grown together as our Lord predicted, and will to the end. The whole movement for Democracy has been associated with Puritanism in the most intimate way in Geneva, Holland, Scotland, England and America. At the present time it is the evangelical Christian churches (and not socialism) which are lifting up the depressed classes of India, in mass, to light and liberty; it is the Christian Church (and not socialism) which in China is rearing honest and capable leadership for the new republic and this is China's greatest need. It is to the Christian churches (and not to socialism) that the American nation will owe the removal of the great evil capitalistic cancer of social alcoholism. Christian missionaries, not socialist writers, are facing death in the attempt of the present moment to save the Armenian people from extinction by starvation and it is the money from American Christians which is the only hope for this decimated nation. The course of history at its greatest crisis in modern times depends on the characters and consciences of two men shaped in Puritan churches and loyal members of them,—Messrs. Lloyd-George and Woodrow Wilson.

Mr. Sinclair's observation has not been wide enough. It touches but the fringe of the evidence. Neither has it been deep enough. The writer explains that he was at one time a Sunday school teacher in the Church of the Holy Communion, New York, and presents this as a certificate of

competence for dealing with religious questions. But this does not save him from falling into grotesque errors. Thus he speaks of Paul as "a Roman bureaucrat" and of Christ as a "friend of Saloon-keepers," i.e., "publicans" in the English sense! The American *Ni Dieu ni Maître* literature is on the plane of that elsewhere. Its immediate tendency will be to make socialist propaganda repellent to the most substantial and most influential element in American life. Why cannot Mr. Sinclair see this?

The University of Jerusalem. The announcement is made of the purchase of a site near the Mount of Olives for the new University in Jerusalem. The Jewish University will be a world institution, serving Jews of all lands. It will draw on international Jewry for its *savants* and teachers. Already such distinguished Jews as Georg Brandes, the Danish critic, and M. Henri Bergson have offered their services. A writer in the *New Republic*, Mr. Benjamin Ginzburg, tells us that

"in the new Zion there is to be no temple. Its place will be taken by the university. . . . Jewish education and Jewish ideas from the Diaspora will be the basis of the new faith."

Other reinforcing agencies of "culture which are to reach out from Palestine are the Hebrew press and the Hebrew theater." In other words the Jews are to repeat the disastrous experiment of Germany. They are going to steer their national course by the chart of a culture without God,—and are headed for this reason towards the rocks.

Mr. Ginzburg borrows from Jean Christophe an acute quotation and comments upon it in this fashion:

"The Jews in Europe of to-day are the most active and living agents of good and evil. They carry hither and thither the pollen of thought.' . . . They do carry hither and thither the pollen of thought but the poignant tragedy in their position is that . . . they have lacked their little hive where they could enjoy their few moments of living and resting instead of always acting and doing. 'In some of the Jews,' continues Jean Christophe, 'the very source of life is tainted with a deadly poison. They have no desire, no interest in anything; no ambition, no love, no pleasure. Only one thing continues to exist, not intact but mor-

bid and fine-drawn, in these men uprooted from the East, worn out by the amount of energy they have had to give out for centuries, longing for quietude without having the power to attain it: thought, endless analysis, which forbids the possibility of enjoyment and leaves them no courage for action. . . .

"These homeless bees, 'these hypernervous and restless creatures,' as Rolland terms them, are now to be restored to their ancient home. The University will be their cultural hive. They will create sweet honey and go forth 'to spread hither and thither the pollen of thought.'"

In the School of Prayer. Dr. William C. Sturgis, who has given up his professorship of botany in Yale to take charge of the educational interests of the Board of Missions of the Episcopal Church, is the author of a remarkably penetrating address on prayer, given at a recent convention of the St. Andrew's Brotherhood. His own personal experiences he sums up in the following words:

"I am not speaking by the book. I have read almost nothing on the subject of prayer but I have tested it and tried it and experienced it and I know what I am talking about. The older I grow the less disposed I am to be dogmatic. The more I delve into the law of scientific research the less I am inclined to say I know about anything in heaven and earth. But this I do know: God does hear prayer, and answers it. God does guide those who seek His guidance and in ways which are absolutely unmistakable. About the value and the efficacy and the power of prayer I dare to say I am sure beyond any conflict. Once become a master of prayer as the Master wants you to be, you face life a gentleman and a friend; you walk through life surrounded as in an atmosphere with the power of Almighty God; you are daily and hourly conscious of the presence of God; no difficulty can reach you which is not immediately solved by the wisdom of God."

Prayer Dr. Sturgis describes as the highest of all sciences. While in the arts and sciences there are many masters, in the science of prayer there is only One, He Who knew the whole matter from God.

"Christ knew as none other that the mainspring of His human life must be an intense resolve to keep His character in its integrity; that righteousness and simplicity must be at the foundation of a man's life if he would come into touch with the power of God through prayer. 'If I regard in-

iquity in my heart, the LORD will not hear me.' And centuries after those words were spoken the man who was born blind expressed the same thing when he said 'We know that God heareth not sinners.' We cannot imagine any conceivable contact between God and sin. They stand at opposite poles. You *never, never*, will come into the fullness of the power which God means you to have, until you examine your lives carefully according to the rule of God and the pattern of the Master of life and make that life more conformable to His absolute sinlessness. Only as you approximate the sinlessness of the Lord Jesus Christ will you begin to have any mastery in prayer."

The Instigators of Massacre. According to the League of Neutral Countries (*Ligue des Pays Neutres*)

the mainspring back of the Armenian atrocities is, as has been suspected, the German General Staff. This League has sent from Amsterdam to all neutral lands a document regarding the massacres, based on an impartial and exhaustive examination of all the material on the subject. It describes how 200,000 persons, men, women and children, were torn from their homes and deported to Anatolia where they were enrolled in labor battalions, their only pay having been moistened bread. Their property was taken and sold for the benefit of the Ottoman treasury and their persons subjected to every imaginable ill treatment. The little children left have been placed in an institution called the Orphanage of Panderma founded by General Liman von Sander where they are converted by force to Mohammedanism. The extermination of the Christian element is accomplished in this way systematically and surely in the whole Empire.

When the Grand Vizier was appealed to by the Ministry of Greece on the 27th of March, 1917, the answer came that the deportations of the Christian population were due to the formal demand of the General-in-Chief, Liman von Sander, and that the Ottoman Government was obliged to yield to the threatenings of the General-in-Chief who had declared that without this measure there would be no security for the army, adding that in time of war military necessities were above political reasons and that the German Headquarters Staff to whom he had referred the matter had given its assent.

"The League of Neutral Nations, therefore, definitely charges the moral responsibility upon Germany at the bar of history for these crimes of *lèse-humanité*, committed by order of the imperial German authorities."

And now fresh massacres are raging and the Christians of Germany sit still without a protesting word as far as those outside Germany can observe.

The Earth's Crust as an Argument for Design. A writer in the *Expository Times* calls attention to the impos-

sibility of applying any theory of Natural Selection to explain the development of the earth's surface for the use and comfort of man.

"In the geological ages there have taken place slow secular movements of land and water, dislocations of strata, earthquakes, upheavals; the various geological periods have sometimes been cold, sometimes tropical in climate, but all the while the earth itself has had no control over these changes."

Yet all these modifications have moved as if by preconceived design, to a preparation for man's residence and man's needs.

"The stratified rocks of the earth's crust amount in thickness to 265,000 feet, or roughly, fifty miles of rock. These fifty miles have been divided into four great eras—Eozoic, Palæozoic, Mesozoic and Kainozoic. These eras again have been subdivided still further until from the lowest rock stratum to the highest—that on which man lives and walks—there are now over a hundred zones or subdivisions recognized. Now the remarkable fact is this, that of these hundred subdivisions of the earth's crust there is not one that is not to-day of direct economic value to man."

Mr. Knight summarizes the products of these 100 strata,—Silurian,—limestones, salt, etc.; Devonian,—natural oil and gas; Carboniferous,—coal deposits; Trias,—rock salt and gypsum, marbles and quicksilver; Lias formations,—ironstones and limestones, and so on in detail.

"Would chance," he asks, "have stocked the earth's crust with all these myriad useful commodities? Would chance have so arranged the various strata of these fifty miles of rock that, while the strata themselves were deposited horizontally far beneath the level of the ocean, every one of them was subsequently raised above sea level, tilted on edge, superimposed by other strata and generally rendered accessible to

man? Had mere chance been at work then the coal beds of the world on which our commercial prosperity rests might have been so many miles below the earth's crust that man would never have discovered them, or if he had discovered them, been unable to extract them. Had mere chance been at work the upper rocks might all have been dolerite or gneiss or granite and from such hard stones it is futile to dream of extracting chalk or asphalt or cement or coal. The whole series of rocks might have been so placed that all those capable of being of economic value to man might have been at the foot, buried under vast mountains of superincumbent strata and all those at the top might have been such that from them neither minerals nor metals could have been extracted."

A Student Conference in the Philippines. This Conference is characterized by Bruce Wright, the Pastor of the Union Church of

Manila, as "the most significant spiritual achievement that has occurred in the Philippines." Fifty-five of the eighty-seven delegates were Catholics,—the balance representing various Protestant denominations.

"These representatives of the great Christian communions," writes Mr. Turner in the *Student World*, "joined, without the least embarrassment, in a distinctly spiritual undertaking. They discussed together the religious needs of the Philippines, the great issues of the Christian life, and resolved to accept Christ in His fullness and make Him King in the lives of men. The idea of union effort between Catholic and Protestant Filipinos sounded repeatedly in the prayers and speeches of the leaders and delegates."

Those present were among the most prominent student leaders of Manila and other academic centers of the Islands. Class presidents, college orators, prominent athletes and men of attainment in scholarship were among them. The most conspicuous was Camilo Osias, Assistant Director of the Bureau of Education, an outstanding leader among the younger generation of Filipinos. Mr. Osias is a deeply spiritual man and he gave himself completely to the Conference. His time was filled with personal interviews but he also delivered two addresses, one on "Personal Purity" and the other on "The Religious Needs of the Filipinos." His remarks, coming from a representative of their own race, went straight to the hearts of the students.

The Conference was held at Baguio, five thousand feet above the sea level. The Government aided by fixing auto rates to the mountain top below cost and by renting the dormitories at a price which averaged less than six cents per man daily. Morning Watch was observed at the beginning of the day. Delegates met in small groups for Bible study at eight o'clock and from nine to ten discussions were held on the problems of sin prevalent among Filipino students and how with God's help to solve them. Half of the men present were only nominally Christian. But on decision day many new starts in the Christian life were made; a number decided for the ministry; others acknowledged having learned at Baguio of the value of the Bible and the power of prayer. A large number spoke of a determination to carry the spirit of the Conference back to their families, their towns and schools.

The Year 1917 *The Record of the*
in Scotland. *United Free Church of*
Scotland says of the year
 past:

"One would have thought that the withdrawal from our congregations of so many thousands of men, the deviation of so much money into other channels and the absence of so many ministers as chaplains and workers abroad would have greatly affected the interests of the Church for the worse. Yet the opposite has been the case. In some directions the past year has been the best in the history of the Church. The spirit of the members has never been so keen. The women especially have shown the greatest devotion. Here and there a note of depression appears in the reports of individual churches but on the whole the statements show that many congregations are alive and progressive. We take one report at random. It is that of an average Glasgow charge in one of the so-called 'difficult' areas. Last year it received 103 new members and its total income went up by £109. Other churches make similar reports. All this augurs well for the time when the men return and take their places again in the congregation."

A New The sentence of a group of
Delusion. Russellites to long terms of imprisonment for sedition has brought afresh this new mongrel faith to public notice. Its teachings are strangely bizarre. The Second Coming of Christ has already taken place,—in 1874! At present we are living in the Laodicean age of the

Church, which period extends from 1874 to the spring of 1918. The period of Ezekiel's dumbness (a year, five months and twenty-six days) prefigured the time from the death of Pastor Russell (Oct. 31, 1916, to April 27, 1918), at which latter date God was "to destroy the churches wholesale and church members by millions"—certainly an unfulfilled prediction. Pastor Russell was the Seventh Angel of Rev. x. He was also the man in linen with an inkhorn among the men "from the way of the higher gate which lieth toward the North, and every man a slaughter weapon in his hand." These six with whom Russell was consorting are interpreted by Russellites as the rulers of Russia, Germany, Austria, France, England and Italy. In the exposition of Ezekiel and Revelation given in the suppressed "Finished Mystery" Russell is spoken of as

"the earthly creature made prominent therein above all others, the messenger of the Laodicean Church, that wise and faithful servant of the Lord, Charles Taze Russell. To him was granted the privilege of bearing from the hands of the Lord to the Household of Faith meat in due season for the special development and sustenance of God's dear little ones."

This adulation of the sect's founder is reminiscent of the similar phenomenon among the Eddyites although Pastor Russell denounced Christian Science together with Theosophy, New Thought, Higher Criticism and Spiritism as doctrines of devils. The voice of a great rushing spoken of in Ezekiel iii. 12 is interpreted as

"Pastor Russell's receiving a rich endowment of the Spirit of God. . . . As God's messenger to the last stage of the Church he received a superabundance of gifts to set the things of God in order. . . . The six volumes of 'Studies in the Scriptures' have, aside from the Bible, gladdened more hearts and thrilled Christians with greater hope and joyful expectation than have any other writing extant."

The Pastor's piety recalls Roman hagiography.

"He has been seen," we are told, "to stand by his mantel all night in prayer in one position."

Ravings at All this seems more or less
the Church. like mild lunacy. But the
 Russellite vilification of Chris-
 tians has a note of ugliness as well as of

mental unsoundness. Of the evangelical churches we are told:

"They have long ago taken their stand against the Truth and therefore against the Lord. O Lord, judge them! Thou hast called them the abominations of the earth and so they are. Bring their man-made, clergy-ridden systems to an end and make their memory to perish from the earth! Amen!"

The vision of the false priests in Ezek. viii. is interpreted to mean the Baptists, Presbyterians, etc., of America who are actually said to worship the fire god, the sun.

"Christian criminality in choir lofts, Sunday school rooms, church studies, belfries, orphan asylums is so widely published that the heathen religions have come to know about it and to despise the so-called Christianity. . . . The Church of Rome and the Churches of the Reformation are Aholah and Aholibah, respectively. . . . Men with a sense of decency, justice and fitness of things will condemn both as adulteresses were judged among the Hebrews,—stone them to death with hard facts."

In the interpretation of the ninth chapter of Revelation as a prediction of the Methodist movement one finds it hard to believe that the Russellite teachers are not actually mocking their own followers. As elsewhere interpretation is made verse by verse. The fifth angel sounding was the beginning of Methodism. John Wesley became a star in the Anglican heavens in 1728.

"The smoke of a great furnace." Methodism was no ordinary smudge.

"But . . . they should be tormented five months." In symbolic time, 150 years. When the Methodist denomination with all the others was cast off from favor in 1878 its power to torment men by preaching eternal conscious misery came to an end.

"And there were stings." Revivals in which the attendants were stung doctrinally and financially.

"Was as the sound of chariots." The noisiest vehicles known in the Revelator's day.

"And their teeth were as the teeth of lions." . . . Lions are able to chew and swallow almost anything. When the conference at Baltimore in 1787 turned John Wesley's Superintendent into a Bishop the Methodist people swallowed it all.

"Whose name in the Hebrew tongue is Abaddon." And he is a bad one, sure enough.

So it goes on page after page of clownish comment. One can only ask again if the writers are not laughing in their sleeves at the simple-minded constituency which buys and reads this literature literally by the million copies.

Brief Notes A Long Series of from Abroad. Prayers to Saint Anthony of Padua which were

lately taken from a box affixed to the saint's altar in a Spanish church appeared in a recent number of a Spanish exchange. Here are good examples of the whole number:

"Miraculous St. Anthony. I thank thee for having cured me of terrible pains in the stomach and I give thee two *pesetas* for the bread of thy poor, pledging myself to give this to thee each month if thou healest me."

"I give two and a half *pesetas* to San Antonio as thanksgiving offering for enabling me to rent quickly my house. A devotee, N. N."

"I seek of thee in the name of the most Holy Trinity, the cure of a person for whom human science can do no more. But for divine science all is possible. Thank God she is to-day completely well! I offer thee threepence for thy poor."

"My father San Antonio! I send thee two and a half *pesetas* for having seen to it that the rent of my house was paid."

It is worth noticing that, according to Spanish Catholic ideas, it is fitting to appeal to the Trinity to intercede with Anthony to give healing, house rent and other blessings.

The Rev. Herbert Morgan, M. A., of the Tyndale Baptist Church, Bristol, England, has been nominated as Labor Candidate for Neath and has agreed to stand. Mr. Morgan was educated at the Universities of Oxford, Wales and Marburg and has been a progressive and spiritual force in Western England.

The Romeward Drift. The Bishop of Manchester in speaking recently of the present situation in the Church of England said:

"There is more certain indication than ever to-day that the influence of Rome is being permeated through the Church of England. Or else how is it possible that an attempt is being made in certain quarters to introduce forms and ceremonies into the Communion Service similar to those of the Roman Catholic Mass? It is not two years since the Bishops refused

their consent to this. What is the cause of their change of attitude? Is it possible that the change is already made so that assent is merely registered to the advance of the clergy?"

Miss Maude Royden who has been called to the assistant pastorate at the City Temple (Nonconformist), London, is a High Churchwoman, in other words, an adherent of the English ecclesiastical party most opposed to the ministration of women in church services.

For Church Union in Scotland. A circular influentially signed by the laymen of Scotland calls for a meeting

"to urge the Church Courts to take immediate steps to end the grievous separation of the two leading Presbyterian Churches (of Scotland) which not only leads to an enormous waste of energy and resources but is admittedly a serious obstacle to the extension of Christ's Kingdom at home and abroad." It adds that "it is a sacred duty towards those who have given their lives for a reconsecrated nation that we forget the old divisions and battle cries and go forward to a reunion of the churches that will embrace the fundamental principles common to both churches and the spiritual experiences sacrificially achieved in past years."

The Jesuits at Oxford. The Convocation of the University of Oxford has permitted St. Benet Hall and Campion Hall to become permanently related to the University under their own governing bodies. These two colleges are controlled by the Benedictines and the Jesuits, respectively. The *Tablet* says of this:

"Blessed Edward Campion loved Oxford and in his generation was the most popular man in the University. One must think that even with his martyr's crown in heaven he must to-day have received some additional *laureola* in seeing his memory and his name lastingly enshrined among the colleges and halls that constitute the University."

Anglo-Moslem Hymns: In that odd group of Englishmen who are championing Mohammedanism in England, Mr. S. Urban Hamid Snow plays the rôle of hymn writer. He has published a Prayer Book for Moslems which is one of the curiosities of religious freakishness. Howard Walter quotes sample hymns in the *Moslem World*.

"If God the Moslems whom He loves
For trial does correct,
What must the Christians and the Jews
Whom He abhors, expect?"

"Shards, fire and brimstone on their heads
Shall in one tempest shower;
This dreadful mixture His revenge
Into their cup shall pour."

Bishop Heber's hymn has undergone the following

"sea change
Into something rare and strange."
"From England's wintry climate,
From China's picturesque land
And Africa's sunburnt brunettes
Look up and hold their hand.
From Transvaal and from Burma
Comes forth an earnest strain,
They call us to deliver
Their lands from error's chain."

The Late Benjamin Greene, a devoted worker for the rescue of drunkards in Switzerland and France, is the subject of a biographical note in a French exchange. Mr. Greene was an Englishman, the heir to large property, whose younger days were devoted to business and to travel. On the Island of Mauritius he underwent a profound and decisive conversion, then turned homeward, disposed of all his collected souvenirs, arranged for the reservation for himself of a modest living and for the expenditure of the balance of his income in Christian work. For thirty years he lived in Switzerland where he had been obliged to settle because of ill health. During all this time he was one of the most active and generous supporters of the Blue Cross on the Continent. One of his last liberalities was to make provision for the extension of the temperance work of this organization into mission fields in which the Paris Evangelical Society works.

A Sanitarium for the Relief of French Children and young people suffering from tuberculosis has been established as a result of coöperation between French and American Protestantism. Mr. Paul McIntyre of New York, a member of the Federal Council's United Committee on Christian Service for Relief in France and Belgium, has purchased a large estate,—"the Courmettes" in the French Riviera, 2800 feet above sea level and named it after the great leader of Huguenotism, the Admiral Gaspard de Coligny. The estate is 1700 acres in extent. The chateau and two large farm buildings are being transformed so as to accommodate a large number of children while the more elaborate dormi-

tories, verandas, and solaria are in process of construction. About seven hundred head of cows, sheep and goats are kept on the estate and will supply the patients with an abundance of fresh milk. A primary school will be attached to the institution and children will receive, as far as their health permits, an agricultural and practical education. The directors and staff will be entirely evangelical. This retreat will doubtless be an important link in preserving the children of France.

The Repeal of the Drastic Anti-Clerical Code in Portugal follows the supplanting of President Costa of Portugal by M. Sidinio Paes, the new President. Churches have been reopened, priests released, processions allowed and so on. The new Government is said to be more favorable to Germany than its predecessor, which fact seems to be characteristic of the same orientation elsewhere.

A Distinct Swing of the Pendulum from the former exaggerated antireligiousness is reported in Swiss Universities by Dr. De Vargas of Lausanne, writing in the *Student World*.

"The fact is," he says, "that an observer who had not had contact with our student world for the last ten years would be amazed at the radical change in the atmosphere. There may be as many agnostics and atheists as before but whereas they acted so as to make everybody else feel half-ashamed now they keep wonderfully quiet. I have seen a large meeting of students, called together by a non-religious university organization to discuss a political theme, listen without wincing to the most positively spiritual and Christian doctrines of social morality, the floor belonging entirely to those upholding idealism and religion."

The Stretch of Y. M. C. A. Activity ranges from Chicago to Mesopotamia and beyond and the variety of its activities is almost as great as their extent. Thus we read that the Y. M. C. A. Hotel in Chicago sheltered last year 434,839 guests averaging four days' stay each,—a tremendous piece of service to the community. In Mesopotamia the Indian Y. M. C. A. is operating a university—Makinah University—for men in the armies. Classes are conducted in anatomy, engineering, theology, chemistry, Arabic, Hindustani, electricity, etc. This course of study is presently to be still

further enlarged. A Y. M. C. A. station is projected for Stanley Pool, in the Congo Free State, according to recent advices from Africa.

A Special Decree by the Government of the University of Montevideo, Uruguay, to its students orders that the Bible take its place in the programme of studies. This is perhaps the leading university of South America. The director of *El Mundo Argentino* of Buenos Aires, Señor Vigil, whose review has a circulation of 100,000 weekly, frequently urges the public to buy Gospels or New Testaments at the depository of the American Bible Society. Some eight hundred orders have been one result of this free advertising during the year past.

Prohibition in Peru. *El Mensajero*, of Lima, Peru, reprints Law 2531, recently passed by the Peruvian Congress. According to this the sale or consumption of all alcoholic drinks is prohibited on Saturdays and Sundays throughout Peru. This law is producing the fruit which prohibitory laws have produced elsewhere,—in Russia, the United States and Canada. The fall of arrests for drunkenness in Lima and Callao between the Saturdays and Sundays of this and the preceding year has been fully 80 per cent.

"The tranquillity of these populous towns has been notable, though before there were shameful scenes of scandals and crimes committed by persons intoxicated on Saturday and Sunday. The merchants report that the wageworkers are buying more abundantly and paying cash instead of seeking credit as before."

Peru has also passed a law for antialcohol instruction in the schools and has constitutional provisions depriving of citizenship those who are drunkards and refusing to such positions of responsibility under the Government.

The Decisive Event Which Marks the Definite Separation of Mecca from Constantinople has been taken in the suppressing of the name of the Sultan of Turkey from the Friday "Khoutbe" in all the mosques of the Hedjaz of Arabia. The war which the Arabs have now carried on victoriously for twenty-five months is causing the greatest anxiety to the rulers of the Turkish Empire.

THE MISSION FIELD.

A Letter of the Family of Christ. We referred lately to Mr. Noble MacKenzie who after having served faithfully in mission work in the New Hebrides was obliged to leave to undertake similar work in Korea. A thousand dollars given him by his New Hebridean converts constituted the financial groundwork for his new undertaking in Korea. The following letter, sent eight years after Mr. Noble's transfer, is from his Korean converts to Christian natives in the New Hebrides:

"Loving greetings to the brethren and sisters dwelling in the New Hebrides who have become children of God through the precious blood of Christ, the only begotten Son of God. We have heard how through Pastor MacKenzie's preaching you brethren who had been in the grossest darkness of sin received the Gospel of Jesus Christ and not only received salvation from sin but cast from you your former condition and by becoming new persons yourselves, all things became new to you. We are indeed thankful for this but are more thankful than we can express that, for the Lord Jesus' sake, you should by the hands of your unbelieving fellow countrymen suffer most severe persecution, even to the laying down of life. Though we are far separated and cannot see each other in the flesh we know that we are one in Christ and it is with a loving and joyful mind that we think of you brethren. It is a matter of thankfulness that by the abundant grace of our Heavenly Father you are to see again the beloved Pastor MacKenzie and that he will for some months declare to you the teaching of our Lord. In these few sentences we send you our greetings and our earnest prayer is that the Holy Spirit may dwell with you in rich abundance and bless you."

The Bible in Japanese Prisons. The American Bible Society has placed Bibles for 25,000 prisoners in the twenty-seven prisons of Japan. These Bibles are of good size and large print. Mr. Aurell, the Society's agent, visited the prisons shortly after the grant had been made and discovered that the Buddhist chaplains connected with them had cunningly succeeded in preventing the proper distribution in the cells. Tactful interviews with the governors of the prisons, however, soon corrected this intrigue.

Among the conversions of criminals resulting from Bible reading has been the following remarkable one of which Mr. Aurell writes:

"Not long ago a lawyer friend of the writer was eating in a restaurant in the business part of Tokyo where a number of lawyers gather at noon for lunch. This friend was paying no attention to the conversation going on about him, being at a table by himself, when his attention was suddenly arrested by hearing a certain name. Four or five lawyers were discussing a notorious criminal case which at that time was filling the newspapers. Sensation had followed sensation when almost at the moment when another man was to have been hanged for the crime, the real criminal appeared and confessed, giving as his reason for doing so that he had learned to know God. The lawyers in conversation were exclaiming about the extraordinary occurrence of a man untouched by evidence giving himself up to an undoubted death. None of the lawyers were Christians apparently. One of them, however, who happened to have charge of the case, closed the discussion by saying:

"Well, you may say what you will but there is some power in Christianity. The man is utterly changed. When one sees him in prison one feels that one is comforted by the sight of the radiant face he bears rather than that one goes to comfort him. He is not an educated man and has lived a whole life of crime. He is facing inevitable death. But what does that matter? 'God has given me life,—His life, and nothing can take that away.' He has his Bible by him constantly. He reads other Christian books but reads them once and then lays them aside. The Bible is sufficient for him and Christ his Saviour is all in all. The other day a certain verse was read to him as someone visited him in prison and his face lit up with a radiance, the source of which belongs to another world than this. Here it is: 'Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.'"

Mission Incidents. Mr. E. R. Baker of the China Inland Mission, Kwangchow, Honan, writes:

"At our Hopsi station the work has suffered the loss of the leader, Mr. Li, who was a simple man and if met on the country road would almost be taken for

a beggar. But to sit and talk with him you would be impressed that you were talking with a true servant of the Lord. His radiant face was the expression of a deep peace of soul and of communion with God. Last December while he was still in health and strength he mortgaged his cow,—about the only possession he had—that he might buy a site in the market village for a church. It was as if he had been tested of the Lord to see if he would be willing for His sake to give up all, for **when he had proved faithful he was taken home.**"

Dr. Devol of Luho, China, tells of an old man become absolutely stone-deaf and therefore without any means of conversation with his family. On some members of his family becoming Christians **he observed the change in the home** and in the character and doings of his children. They could not, however, explain things to him. But he noticed that this great change had something to do with a chapel near by, where his children went regularly. He went, therefore, to the same place to see if he could discover what made the difference in lives of people. He could naturally hear nothing but at the close of the service received a copy of the Scriptures which, as he was a scholar, he was able to read. This led to his conversion.

An agent of the Bible Society, writing to headquarters, reports the death of **an aged colporteur, a Mr. Wesley**, who was also a missionary, who had gone on foot from the United States through Mexico, Guatemala and Salvador. In the last country he died, actually in the harness, without any Protestant friend near him.

"He was loved by all who knew him and his many escapes and sufferings are known only to the Lord. Almost his last words to me before we lost trail of him (it was his habit to go off alone for weeks on evangelizing tours) were, 'I think I'll go home from this field, but I'll fight right up to the gates.' He kept his word and was buried outside the cemetery gates,—a pilgrim unknown,—truly outside the camp but inside the veil."

Brief Mission Notes. John Wanamaker Yu. There is a Temple Hill Presbyterian Church in Chefoo, China, to which is attached an eminently useful

hospital. This hospital, for lack of funds, was to be closed for three months but the disaster was avoided by a contribution of \$1600 gold from an elder in the church who bears the familiar and significant name of John Wanamaker Yu. So is the history of American philanthropy repeating itself in the Middle Kingdom.

The Flowery Lisu. On the borders between the province of Yunnan in West China and Burma live various aboriginal peoples,—Shans, Kachins, etc.,—among whom evangelization has been carried on for some time. One of these tribes is called the Flowery Lisu because of their parti-colored turbans, their skirts interwoven in green, blue, yellow and black, and their silver jewelry. Among these people work was commenced three years ago.

"At first," Mr. Fraser of Tengyueh tells us, "not much progress was made as the people were all so much afraid of demons that they were in most cases unwilling to risk giving them up! Much prayer was made to God that the Holy Spirit would come down upon them. Christians in China and at home prayed for them. Then in October and November, 1917, there was a great change. In a little over two months more than a hundred Lisu families burned their spirit-shelves, incense, and other requisites of spirit worship and turned to God. By February of this year there were about 160 families representing some 800 people that had become Christians. They are learning to read a small catechism which has been prepared for them and are also learning some hymns. So far no Gospel has been translated for them but this will be done soon."

Among the Heathen of China the drowning of girl babies is not uncommon. These little creatures are superfluous and burdensome. But conversion to Christ changes men's valuations. So we get items such as the following, which comes to us in a personal letter:

"Last week two Christian men who live in Pochow which is about 150 miles from here across the border of Honan, in Anhui, wheeled their respective little daughters in barrows for six days through the country to Kaifeng in order to put them in Miss Savage's school. The last day they came through a fierce dust storm. According to Mr. Bostick's order I gave them a dollar's worth of

books to sell on the way back to make money to pay for their food. The books were Gospels and tracts selling for a penny or two apiece. The men are members of the church in Pochow."

The Library of Boone University, an Episcopal Mission University in China, is open to the general public as well as to its own students. There are about 9000 volumes in the Chinese department. In its Extension Work is included the sending out of twenty-three Traveling Libraries to mission and government schools in the neighboring region. In all, 2085 volumes of theology, history, biography, science, and literature have been put into circulation. Between April 27 and May 9, 1917, Mr. S. T. Y. Seng lectured ten times on "Public Libraries." Some 2500 persons attended these lectures.

The Organization of a General Assembly for all China was decided upon at the Fifth Meeting of the Federal Council of the Presbyterian Churches of China. The ten churches of Presbyterian order,—Northern and Southern Presbyterian, Dutch and German Reformed, English, Irish and the two Scottish Presbyterian, Canadian and New Zealand Presbyterian,—have gradually united themselves into six synods covering the country from Manchuria in the North to the Southern Province of Kwangtung. The organization of the Assembly will complete the work of unification. The united church will number 76,000 members. Proposals were made at the same meeting by representatives of English and American Congregationalism to enter the merger. This would bring the number of members up to 100,000.

Dr. J. H. Ingram of the Union Medical College in Peking is urging the establishment of an insane asylum for North China. There is in Canton a small and overcrowded asylum but apart from this no other institution for this class in all China. The insane are treated (as in Europe in the eighteenth century) with jeering, abuse, incarceration and even torture. Dr. Ingram mentions the case of a young man in a mission school deranged from overstudy, against whom his father felt it neces-

sary to protect himself by drowning him in the river near his home. In another instance a mother actually hired ruffians to break a leg and an arm of her insane son in order that he might not be able to terrorize the neighborhood. The son was driven to suicide by his great sufferings. The insane of Peking are put in what is nothing other but a jail. They are exposed to and often contract tuberculosis. With these unfortunates are incarcerated about 150 petty thieves, sent here because of the lack of jail space elsewhere.

Sherwood Eddy reports having for the first time gained entrance to Hongkong University, the highest in China in academic standing. Hitherto

"there had been a pathetic lack of religious life among these students. On Sunday morning in a meeting which lasted for some three hours we saw the first break in the ranks of the students, nearly a score of non-Christians taking their stand for Christ. Two of them who had a large scholarship from their clan to cover their education in China and America and who were under written contract to forfeit their financial support if they changed their religion made their decision. One of them shook from head to foot under the mental strain. Both have written home that they have become Christians."

Admiral Ching, the former head of China's navy and commander of the Southern fleet, sat at Mr. Eddy's right hand at a dinner of seventy leading editors, business men and officials. He has been the real leader of the Southern party in China.

"When I spoke of China's needs," writes Mr. Eddy, "he was the first to rise and ask for a ticket of admission to the evangelistic meetings. At the first of these, 1200 men were present and Admiral Ching sat attentively in the front seat. The second night found him in his place while for two hours I spoke of Christ as the only Saviour. He came up after the meeting to express his thanks and made an appointment for me to meet him on Wednesday morning. But before Wednesday came he was assassinated in a political plot. Instead of seeing him about making his final decision for Christ I stood beside his coffin. I had interviews with Wu Ting Fang, former Minister of Foreign Affairs, and his son about their relation to Christ. They were deeply moved by Admiral Ching's death."

"Hallelujah Cakes." One of the most successful agents of the Bible Society in Japan is Mr. Sato of Nagoya who "has succeeded in selling more Scriptures than any man ever did in the past in that city." The attention of the Society's leaders was called to his native gift of salesmanship by the following incident. When he was converted he was, because of the circumstances of his previous life, obliged to undertake a new business and he decided to open a bakery. This he did and put up a sign in front of his shop, "Hallelujah Cakes for Sale Here." He married a devoted Christian and together they did a wonderful work for God. They almost invariably had to explain what Hallelujah meant to every new buyer of their cakes and often this involved a personal testimony of how they came out of a life of sin and despondency into one of freedom and happiness. As a result many people became seekers and some true Christians.

Mr. Kikutaro Matsuno, the President of the Christian (*i.e.*, Disciples of Christ) Churches in Japan, says that one hears now in Japan Christian doctrines and hymn-singing quite commonly.

"There is a growing belief that Buddha is dead and Christ alive. The people

seeing the immorality of the priests have no confidence in their character. Their violations of the moral law are so common as to awaken no comment, but if a Christian goes astray it is published from the housetops. I think people in every walk of life are looking more and more to Christianity as setting up the true standard of righteousness, not only for the individual, but for the home and the State. The opportunity for preaching the Gospel was never so favorable as it is now. On the streets people listen quietly, giving a respectful attention such as would not have been dreamed of a few years ago."

Mr. Matsuno quotes Dr. Uemura as predicting presently a great rush of the people of Japan into the churches. His fear, however, is that the churches will not be sufficiently prepared to receive them.

Twenty-five New Villages in India have been opened in a little over a year for evangelistic work by means of money contributed for this purpose by Mr. Charles S. Bates of Exeter, N. H. Over three hundred and fifty baptisms have taken place in thirteen villages and catechumens in several others seem ready to take this step. Not only has this new plan brought definite results in the selected villages but it has also in many cases stimulated the pastors and other workers in the Mission to more definite evangelistic efforts.

DIVERGENT TRANSLATIONS OF AN ANCIENT CLAY TABLET.

The tablet in question is in the collection of the University of Pennsylvania and has been edited and translated by Arno Poebel in "Historical Texts" (issued by the University). It comes from Nippur and is described as "a Sumerian account of the creation, the founding of prediluvian cities and the deluge." Treated as a Sumerian text the translation is highly unintelligible and full of dotted lacunæ which indicate that the translator could make no further heads or tails with the passage. Prof. W. W. Martin (in the *Methodist Review*) has taken the same text and discovered that, considered as Semitic and not Sumerian and so translated, it presents a lofty and wholly intelligible account of the Deluge ten centuries before Moses' day. Below

is enough of Poebel's translation to show its general character and the whole of Dr. Martin's.

POEBEL.

1. Erased.
2. My human kind in its destruction I will (let us)
3. My Nintu's creation.
4. I will (let us)
5. The people in their settlements I will, (let us)
6. Cities he may build.
7. Their shade I will (let us)
8. The back of our houses may he cast in a clean spot.
10. of the *temennu* she made straight for it.
11. The sublime commandments and precepts she made for it.
12. After Anu, Enlil and Ninhersagga.
13. Had created the blackheaded

14. The of the ground, the ground.
15. The animals, the fourlegged of the field artfully they called into existence.

Column 2.

14. The of these cities Endu to the leader Nudimmint
15. He gave
16. Secondly to Bad-Nugardishe he gave
17. Thirdly Larat to Pabilharsag he gave etc., etc.

MARTIN.

1. Erased.
2. God said I will destroy the image which I formerly made
3. according to my likeness, from the earth, with a flood of waters.
4. For creating them I repent, I repent.
5. I will make an end of man with the living things, the cattle, the animals living with him
6. and the thing which flyeth that he hath trained.
7. They shall be wiped out with a flood of waters.
8. Noah walked in the perfect way,
9. Noah found with God favor or a son.
10. The Creator he invoked frequently and spoke to him.
11. He praised the name of God above, he offered sacrifice in his name. He prophesied about the flood, about the judgment upon men.
12. God in the highest, to Noah God, the Lord of the Living said to him.
13. Build thou up three stories to an ark.
14. Verily I will completely overthrow with a flood and
15. will make to cease man. I will destroy his idolatry, his place of offerings.

Column 2.

14. Was seen to come on the land, establishing the prophecy.
15. The downpouring of the storm.
16. In the second month and the seventeenth day of the month at light, appeared the downpouring of the storm.
17. Fifteen cubits above the high hills rose the downpouring of the storm.
18. Forty days upon the land continued the waters of the storm,
19. and forty nights. Upon the land of the Rudi, the fields of the land of the Kasdim (Chaldeans) were the waters of the storm.
20. They were mighty on the land, coming and going 100 days.
21. The ark went, going hither and thither and
22. everything perished, everything in that land with life became nothing.
23. Property was carried away, the cattle of the land was destroyed.

Column 3. Partially erased.

16. The house of the living one was destroyed: the property, and the Adamites perished.
17. Noah did not die nor the people with him in (the ark).
18. God in the highest remembered Noah protected (in the ark).
19. God cut off the waters with a wind.
20. and they were going and coming until they altogether ceased from the earth.
21. The ark came to the land of the Medes and rested.
22. In the 7th month of the year of the Kati on the 17th day.
23. The ark. Then came to an end the going of the waters everywhere.
24. At night from the ark of Noah
25. removed the door he made.

Column 4.

1. Noah with his hand sent forth a swallow.
2. It went abroad. Not
3. did the swallow come from afar for support.
4. (Near by) there was no place for its foot to rest on.
5. A dove he made go forth after forty days to see
6. if the waters from the earth had ceased.
7. It went about: there was no place for its foot.
8. It came at eventime to the ark.
9. He made it go forth again after seven days from the ark
10. to see if the waters had ceased from off the earth.
11. It came to the ark, returning at eventime,
12. bringing a leaf of olive. (Noah knew) the waters had (ceased from off the earth)

Column 5.

1. Cattle, the tamed animal, the fowl, came down from the ark.
2. Noah, the weeping, looked to an offering from the flock.
3. For seven dawns a lamb, for seven eventimes a lamb.
4. He saw to it that they were firstlings.
5. The men all stood giving praise together.
6. God who sees, looked at the offering, at morn, at eve,
7. as they stood, giving praise, by the ark.
8. And God, who sees, noticed them standing by the ark rejoicing.
9. They were giving praise altogether.
10. And God who sees the living sets in His heart alone (saying)
11. Not again shall those having life be destroyed altogether.

Column 6.

1. And God who sees said, Flesh

2. not shall the waters on earth destroy it again. In the heavens
3. a bow I set. It has always been seen.
4. I set it now as a sign of a covenant with you.
5. Flesh shall not be again destroyed by the waters.
6. Men shall see the bow.

If Professor Martin's theory is right and his translation correct it is obvious that the critics will have to revise their theory that the Genesis story of the Deluge is a fiction dating at least six centuries after Moses. As we have said this Nippur tablet is dated ten centuries before Moses.

QUAINT CHURCH LIFE IN THE BABY REPUBLIC OF PANAMA.

Felix J. Koch.

Overgrown by the jungle, hung with the lovely orchids, fringed by cocoanut palms and intertwined by native ivy that seems bent on binding stone to stone, what's left of the tower of the old church at Old Panama,—the city sacked, recollect, by Morgan's buccaneers,—still towers skyward, near the sea. The church, as such, has been a desolate ruin these centuries or more; but, ruin or no, it is sacred ground and to the humble peon, too poor to buy his dead a niche in the long vaults of the city, this consecrated earth will do quite as well. So the lowly carry their dead to the floor of this old cathedral, and, interring them here, erect homemade crosses above them. Thus,

in the proudest church of the proudest city of all the Western Hemisphere once on a time, to-day the lowliest of the lowly bury, that the dead may have benefit of holy ground.

You turn from paying homage at this shrine,—miles from Panama City and the heart of Panamaian life now,—only to see, rising through the interstices of the jungle trees, the red towers of the new, more modern Cathedral of the Isthmus. Even as in many of the cities of the Continent the parent church is the center of town life; notably on Sunday mornings.

Sabbath mornings everyone who is not off visiting goes to the park before the



NATIVE GRAVES WEAR A CROSS.



CATHEDRAL FRONT, PANAMA CITY.

big church there at Panama City, if but to look on at the passing life, or else meet their friends,—for everyone else is here. The church itself appears rather the worse for the wear and tear of time upon its walls. At center-front great, wooden double doors admit; above these, in a niche, a battered Virgin, done in white, peers through the shading palms. The church bells chime each quarter-hour and to their call, dark Spanish women cross themselves and make their way to church. Dainty flowers,—sweet-scented Jew-geranium in particular,—are tucked in their raven hair, and add their mite to the attractiveness of the spectacle. There is, of course, no work done on the Isthmus to amount to anything upon the Sabbath now, and so men, as well, throng the Cathedral. Often one sees these stop, bow low, or tip the hat, to some passing priest, as this one, then, leads the way to church, in strange black hat and coat, with cuff of curious black partings.

Other days, too, you may know of the nearness of the cathedral church by the bells, tolling for some funeral *cortège*. Then, too, as at the muezzin's call in the more distant East, the faithful turn toward Mecca and offer prayers; so here the pious of the Catholic faith will cross themselves and say a prayer for loved ones in the great world war.

Nor is the Cathedral the only church of note in Panama. It is not far from it to the old Church of the Virgin Orioso. This last is a neat, brown-stuccoed structure, with curious rail, of wooden palings, stretched across its rear and entered by many gateways. From these, in turn, the pews lead on to front; their long rows interspersed with columns of a splendid colored marble. At front there is a gaudy altar of white and gold; while from a niche a Madonna, all in black, surveys the whole. Each side wall of the church has its three altarettes; these, of a splendid marble. One of these has the relics of a saint in a glass case beneath the top; the others are graced with attractive statues above the black slabbing.

Quite as interesting as either the modern Cathedral or the Church of the Oriosa,—especially now, when high and low give perhaps more thought, the long days through, to the religious life and the things beyond than many have done in years,—are two of the ruined churches of the capital city. One of these lies on the path which the tourists take, evenings, in peaceful times, when they come for their walk on the sea walls. Although a most plebeian stable has been opened in a corner, there is a certain charm that persists, as one sits in the shadows of the old, crumbling walls



THE DUOMO.

and hearkens to the music of other church bells, as it comes floating through the palms now overtopping this place.

The former Duomo, too, is an interesting shrine, ruined and tree-grown though it be. Architects and builders, the world about, visit it to marvel at a curious arch, one of the many still spanning the void, whose construction was a marvelous feat. Huge arches of brick, in fact, round everywhere, here; back in one corner, sheltered by these, some Isthmian Indians have set up their simple huts. One very old fellow, with raven black hair falling from under his broad straw hat and with long gray beard meeting the rosary round his neck, volunteers as guide to the place.

Now although there are no modern, up-to-date churches on the Isthmus, one, a new structure, with picturesque, castellated tower built out over the sea,—a plaza at one side, a park at the other and housing a Methodist congregation,—wins the admiration of every passer.

The negro population of Panama has its churches, too, and from these the chorus of soft, darky voices, upraised in hymns of praise, floats ever so often.

Sunday in the capital city of our smallest ally, however, wears a rather different air from what we of the States expect to find. Along the Canal, in the peace times at least, as already stated, there is no more work on the Sabbath than is absolutely necessary. In the large cities of the Isthmus, on the other hand, there is no such thing as Sunday closing at all with the stores, until it comes church time. What is more, here, as in Continental Europe in more halcyon

days, market is held before church also;—and on this Sunday-market innumerable stalls, selling pictures of the Saints and so on, do a land-office business on this day. Just before the church, too, the weekly lottery is held, and here, if the winning ticket has been left by chance unsold, the money goes to the Catholic Church.

Sundays, too, the band of the Salvation Corps,—this composed of negroes of Jamaican and Barbadian extraction,—sings on the street corners and in the park; but Sundays are great days for visiting between the towns of the Isthmus; or, if no more, for a drive out to Old Panama, and so, by day, the crowds which attend the services are but small.

Not that Panama does not stand sadly in need of religious services. Its restricted district is one of the most flagrant exhibitions of legalized vice in the world. Saloons and brothels are operated by duennas, to no other end than enticing men in for viler things. Even one of the largest general stores of the city bears the name of THE DEVIL;—and the devil is loose, indeed, at Panama much of the time!

Down in the poorer quarter, among the shops, where the Chinese offer little Buddhist devils, or fetiches against evil spirits, for a matter of 40c., the need of a couple of evangelists to reform things presents itself at every turn. Everything from dice throwing to cockfighting is abroad on the Sabbath and what men labor six days of the week to earn, goes, on the seventh, for drink, games of chance and the like. Negroes, wearing sacks on their heads, like the hood of some Trappist monk, will work at the tiring task of hauling fagots long hours, and then spend all the wage in a few moments of drink and debauch.

Already, however, the leaven has come; at least part way. Four towns of the Zone,—the American possessions, that is,—now boast Young Men's Christian Associations. These are Empire, Gorgona, Cristobal and Calabria. The Brotherhood of the Order of Kangaroos is the great fraternal organization of the Isthmus, whose covenant it is to promote the sense of brotherhood between its members and to aid their families wherever needed. It is also pledged to do what it can to eradicate vice from the Isthmus.

Interesting little customs that smack of the religious or spiritual, still survive. Your native Panamanian is an ardent believer in spirits about; in their working for good or evil; and in the ability of fortune tellers to read, through the acts of these spirits, what shall occur. So, at Colon, palmists do good business, with huge paper hands and highly colored lithographs set up about their stalls.

In the Zone itself, if an offender against the laws of the Isthmian Commission would be pardoned, his wife or friends go to the wife of some one of the Zone Commissioners and ask her to sign the application for pardon and release. Should she do so, the request is usually granted and so, that the might of the Church may be invoked toward moving her thuswise, usually the bishop of the diocese in which the man lived is implored and moved to request the favor of the lady.

But not all the religious work of the Isthmus confines itself to the more civilized peoples. A Methodist minister at Colon, the Rev. Walker Gray, has managed to get into the good graces of the San Blas Indians and has done much toward Christianizing them; so much, that he has brought



THE CALVARE.

one of the chieftain's sons along with him, to be educated in the faith.

But it is away from the centers that the religious life of the Isthmus makes its strongest appeal. Down at Bocas, the *entrepôt* for the banana country, there is a neat little church and parsonage, which has its tall *prie-dieu* outside, before which the lowly kneel, as they do at the wayside shrines of Austria. Religions of every sort, excepting only the Jewish, are represented in this town. Seventh-day Adventists are particularly notable.

Even on the "banana railways," so-called, —the little lines built into the interior for collecting the fruit,—one finds small churches of the last-named faith; these, with the familiar inscription, WALK YE IN HIS WAYS, set on the pediment. The darkies, as well as whites, on the big fruit plantations, have come to be inspired with the religious life as a result, and the sensation is, indeed, an inspiring one, when, the long, tiring task of banana loading done, and the big ship once more under way, the negroes on the lower deck,—weary in limb though they be,—unite in singing, "Nearer, my God, to Thee," while the good ship turns her prow toward the States!



CHURCH DOOR AT BOCAS.

EDITORIAL.

THE PRINTED PAGE—A STRATEGIC METHOD AND A NEW OPPORTUNITY.

At a time when the war clouds thicken the horizon, when people crowd to the bulletin boards to read the latest dispatches from the battle front, when in the homes of Europe and Asia, of North America and Western Asia, the main topic is the world war—one wonders whether there is any school in Christendom where the children are still tracing with eager hand the copy-book legend "The pen is mightier than the sword." Yet the pen is still a weapon not to be despised even by those who wage war, much less by those who are the messengers of the Prince of Peace. The price of paper has become exorbitant and many newspapers have gone to the wall also in Egypt, but it seems that the war has made little difference in book publications. Neither has it closed this way of approach to the Moslem mind. The work of the Nile Mission Press, and of the missions coöperating with it, has gone on unhindered. In fact the changes that have come on account of the war in West Arabia, on the borders of Palestine, and in Egypt itself, indicate already the dawn of new opportunities.

The American Christian Literature Society for Moslems faces this new opportunity and desires to meet it by sending a messenger of God's peace throughout all the regions of the near East, into every village and every home; a messenger that does not mind persecution; that can meet rebuff with silent patience; a messenger that can speak plainly and persistently and repeatedly until the truth finds entrance. This messenger is the printed page. The Christian book or leaflet requires no government protection, but travels by post without salary or furlough. There is no agency that in the past has penetrated more deeply and witnessed so daringly as the Christian press. It has been our experience in Arabia, Persia, Egypt and India to find portions of Scripture or tracts silently doing this work of persuasion in the most out of the way corners. The printed page is a ubiquitous missionary. There are three methods of carrying the Gospel; by lip, by life and by the press. The third method

is often more persuasive, more permanent and far more widespread in its power than either of the other two.

Wesley's wish

"O for a thousand tongues to sing
My great Redeemer's praise,"

can now become an accomplished fact through the power of the press. The unity of the Moslem world in its thought and in our method of approach offers a decided advantage and makes strategic all our efforts. What is prepared for Moslem readers in Beirut and Cairo finds eager purchasers in Malaysia, India, China and Persia. Some of the tracts printed in Cairo have already been translated into ten other languages. The Moslems of China, so long neglected, are now being reached through the printed page. The China Continuation Committee proposes to publish the old classic "Sweet First Fruits" and a number of other books both in Mandarin and Wenli.

I have just received a letter in regard to the publication of twelve manuscripts in the Sart language for the Moslems of Russia. The occupation of Palestine and of Mesopotamia, not to speak of the new province of Darfur in the Sudan, is a challenge to prepare for a new era of liberty and education. I do not know how or where a larger return would come on an investment than in the publication and distribution of Christian literature at this time. The war has done its work. God's plow has cut deep. There never was so large a field for liberal sowing. The war has also taught us the value and the enormous effectiveness of a united front. In the preparation of Christian literature we are not divided. It is possible now for the Christian people in America to touch every part of the Near East by means of the printed page in a way that will deeply affect, not only the individual, but all the intellectual and religious atmosphere of the community. We need books for childhood, biography for boys and girls, and clean, attractive literature for the men and women

who are to be the future leaders of the new Near East.

An appeal was made at the Northfield Conference for \$25,000 to prepare and distribute Christian literature from Cairo as a center and under the direction of the American Christian Literature Society. This Society has its headquarters in New York City, and it is in close affiliation with

various Missions in the East. Any contributions for this object may be sent to Mrs. E. E. Olcott, Treasurer of the American Christian Literature Society, 822 West 75th Street, New York City, or may be forwarded to the RECORD OF CHRISTIAN WORK, which will acknowledge by number receipt, and forward to the Society.

S. M. ZWEMER.

NORTHFIELD 1918 CONFERENCE SEASON.

Some of the friends of Northfield thought that, because of war conditions, the Conferences should not be held this summer; others, including men who are leaders of great Christian forces, thought that the Church and the country never needed such gatherings more than to-day. The results have justified the decision reached on the advice of the latter. This year's Conferences have not enjoyed the numerical strength marking those of previous years, but in spiritual strength they have been superior.

The **Student Conference** was a gathering of men fully alive to the duties and privileges of the present hour in the life of our colleges. Stimulating and masterly addresses on world and national problems were given by Dr. John R. Mott, Dr. Robert E. Speer, and Dr. G. Sherwood

Eddy, each one speaking from the most intimate knowledge of conditions in world-wide fields of activity. Captain John McNeill, of Toronto, Chaplain of the Canadian Forces, brought a message of quiet and searching power from the trenches in France. Dr. Hugh Kerr, of Pittsburgh, and Mr. Melvin Trotter, of Grand Rapids, gave the men words of force and uplift. The singing of the quartette which assists Mr. Trotter in his work in our army camps, was an inspiration to all the delegates.

The **Young Women's Conference** was characterized throughout by the spirit of work in the various Bible courses offered. Rev. J. Stuart Holden, M. A., came from London to lead this Conference, and his daily address was full of good things found in the Word of God. Rev. John McDowell, D. D., of Baltimore, spoke each morning in



Photo. by Spencer.

FOREIGN DELEGATION AT THE STUDENT CONFERENCE.



Photo. by Spencer.

CAMP ALOHA, 1918.

Sage Chapel on "The Cross in Modern Life." Dr. Robert E. Speer gave the call to missionary service.

It may be predicted that the results of the **Summer School for Women's Foreign Missionary Societies** will be early and permanent in the life, not only of the Church, but also of the nation. No woman who heard Mrs. Henry W. Peabody's address on "Missionary Women and the Federal Amendment" can hold her hand from the political weapons available against the liquor business in America. What the Christian women of every denomination accomplished in Massachusetts in the winter of 1917-1918 can be accomplished in other states during the coming winter with the means Mrs. Peabody suggested. The missionary instruction by Mrs. Helen Barrett Montgomery and others was inspiring. Mrs. W. H. Farmer's class in "World Reconstruction through Missionary Agencies" was of the highest educational value.

The Interdenominational **Women's Summer School of Home Missions** followed. Never before has a Home Missionary Conference been held at Northfield during so critical a moment in our national life. While our beloved Flag was being borne aloft—perchance by their own sons—on the far-flung battle line of France in the first hours of the great offensive, the

hearts of the earnest, expectant women assembled for study and prayer amid the peace and beauty of the hills yearned as never before for Divine light and guidance that "at such a time as this" they might consecrate their best gifts to the service of their country and Christ's Kingdom.

The Conference was presided over most ably by the chairman, Mrs. Mary Gilder-sleeve, and Mrs. F. W. Wilcox, of the Programme Committee, arranged the feast of good things.

During the morning Bible hour Rev. J. East Harrison made old-time heroes and early disciples live again and walk before us, as they responded to calls for service. Two Bible classes were given especially for the camp girls, under the talented leadership of Mrs. C. F. Chase and Miss Grace Roraback.

With a thorough knowledge of her subject Miss A. C. Mellick brought to the study class of "The Path of Labor"—the text-book for 1918-1919—illustrative material of much value, showing the great need for improved legislation and for a deeper interest and responsibility on the part of the Church and the individual Christian toward this most vital American problem.

A veritable storehouse packed full of clever suggestions for a model missionary society was opened to us during the methods hour by Mrs. J. J. Pearsall. With



Photo. by Spencer.

CAMP MEWOHOMIS, 1918.

much earnestness she made us realize anew the importance of enlisting the best talents of *every* woman in this work which is the greatest in all the world.

Among other subjects taught—each of special interest and value—was “Jack of all Trades,” the Junior text-book, by Mrs. J. G. Morris; “Christian Americanization,” by Mrs. Clarke Tillinghast; “The Clarion Call to Service,” by Miss H. J. Carleton; and “Missions for Sunday Schools and Young People,” by Rev. W. S. Beard. Brief stirring addresses were given by those who are fighting on the front line of home missionary endeavor among the foreign population of our cities, and the “exceptional peoples” in our land.

One of the most inspiring experiences of each day was the noontime prayer service led by Mrs. May L. Woodruff, when again and again all voices joined in the refrain, “God bless our splendid men.”

The menace of present-day Mormonism was presented in an eloquent address, “One Lord—One Home—One Government for America,” by Mrs. Frances Dieffenderfer. Miss Isabelle Crawford told us stories of her Indian friends, illustrating them with sign language in her own inimitable way. Rev. William N. DeBerry plead for justice for the Negro during these days when black and white are fighting for Democracy under one Flag. With Rev. Aaron Mad-

dox we visited the lumber camps, and took a tour to Hawaii, “personally conducted” by Mrs. Woodruff. Rev. Charles Brooks led us on a thrilling quest to discover the soul of America. The Conference Sunday was made memorable by two statesmanlike addresses by Rev. Arthur J. Brown, D. D.

Girls from the denominational camps Mewohomis, Sagacawea, Kayopha, Endracht and Westminster moved to laughter with camp cheers and a “baby show,” and brought tears to the eyes with their beautifully rendered choral selections and an effective little pageant on “The Path of Labor,” arranged by Miss Wright.

Throughout the study classes, during the sunset hours on Round Top, and the Auditorium services, from the voices of all the gifted teachers and speakers came the clarion call for mobilization for one of the greatest tasks ever given to American women, to “keep the home fires burning,” and to devote their lives to the cause of Christian patriotism, not alone for America, but for the sake of the whole world.—*Edith Scamman.*

The fifteenth session of the **Summer School of Sunday School Methods** convened at East Northfield in Sage Chapel Saturday evening, July 20, and continued for one week. The attendance for various reasons showed a marked decrease from the past two years, but compared favorably

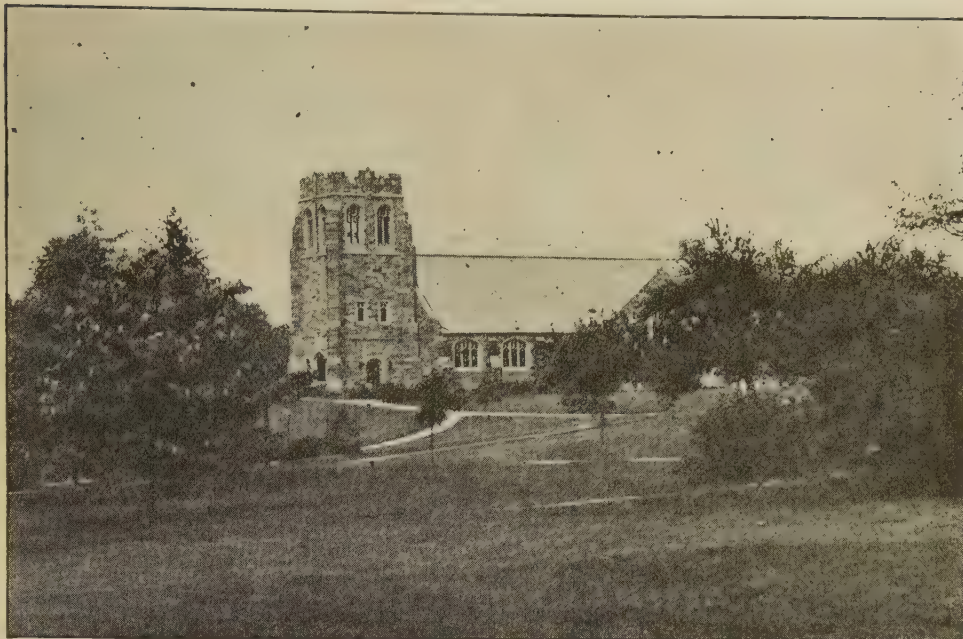


Photo. by Spencer.

SAGE CHAPEL, WHERE SUMMER SCHOOL OF SUNDAY SCHOOL METHODS WAS HELD.

with the earlier history of the School. The total registration was nearly four hundred and the figures for those who were present for six days approached three hundred. The courses were a combination of the theoretical and the practical, which has made this School appeal to so many teachers and officers of varying needs. The innovation of a three-years course in Psychology, Bible, and Methods, which was introduced last year, was continued for the second year and those who complete a third year will be awarded a diploma, in addition to the customary certificate which is given to every person who completes a definite course each year. The members of the faculty, nearly all of whom are old friends of the School, were as follows:

Mrs. Willena B. Reed, Beginners; Parents' Class.

Mrs. Florence S. Ware, Primary.

Mrs. Lucy Stock Chapin, Primary.

Miss Helen A. Caulkins, Junior.

Miss Edith D. Glen, Junior.

Prof. W. Edward Raffety, Intermediate and Senior.

Rev. Edward S. Lewis, Young People.

Mr. Marshall A. Hudson, Adult.

Miss Katherine C. Bourne, Home Department.

Miss Nannie Lee Frayser, Psychology.

Oscar A. Phelps, Superintendents.

Mrs. Blanche A. B. Gowen, Secretarial Course.

Miss Helen R. Stearns, A Varied Programme.

Miss Nan F. Weeks, Blackboard and Pad Sketching.

Prof. Albert E. Bailey, Religious Values in Art.

Rev. F. M. Sheldon, Introduction to the Bible.

Rev. John W. Suter, Lesson Analysis.

The social events of the week were as follows: Monday night, excursion to Garnet Rock; Tuesday evening, a general entertainment on the lawn at Gould Hall; Wednesday evening, excursion to Mount Hermon with supper in the dining hall; Thursday evening, patriotic pageant, "Stars and Stripes," in the Auditorium; Friday evening, patriotic address by Honorable Herbert Knox Smith.

The details of the management were in charge of Robert C. Parker, of Westfield, Mass., and General Secretaries Wallace I. Woodin, of Hartford, Conn., and Wesley J. Weir, of Portland, Maine.

At this writing the **General Conference of Christian Workers** is three days under

way. No gathering to the knowledge of the writer has opened with addresses of such power. Rev. Harris E. Kirk, of Baltimore, is giving what the delegates want in his interpretation of Isaiah as a statesman in the light of the present war. The German menace of to-day is like the Assyrian menace of Isaiah's day. That missionary statesman, Dr. Samuel M. Zwemer, D. D., of Egypt, gave in his first address on Round Top on "Egypt and the War," a skillful

survey of the problems of the Near East, and no man is better qualified to discuss such a theme in a comprehensive way. At the evening meeting on Sunday, Dr. Zwemer, in masterly strokes, outlined the German policy in its alliance with Pan-Islamism.

With all that has so far been accomplished the Northfield season for 1918 may be pronounced a success as judged by many tests.

TRAGIC MISTAKES.*

Rev. J. Stuart Holden, M. A.

Matt. xiv. 23-36.

I want to talk very simply to you to-night of some of the mistakes about Him which people made when Christ was here upon earth, by reason of which some of them altogether missed Him. I need not remind you that when Jesus was here He was the easiest Person to understand that ever lived. The children, of course, understood Him quite well, and those older ones who took trouble to learn of Him found that none ever taught with such patience. It was always quite easy to understand what Christ would be at with the men and women of His day. He talked in simple language and always with a plain directness that none could mistake. And yet the fact is that He was more mistaken and misconceived than any man. The fact is that Christ lived in a world that actually knew Him not. He walked among men whose eyes were as though blinded, so that they could not see His glory. Their hearts were hardened, so that they could not receive His word. Until, at the end of a very brief day, as we know, they hurried Him out of the world as one unfit to live. And by their very act they enabled Him to accomplish the great mission of His life, the love mission which had brought Him from the throne of God.

It is not difficult—one does not have to go very far below the surface—to read some of the causes wherefore Christ was misunderstood. And I am going to take you to-night, in the simplest way to four

occasions in His life when He was the subject of tragic misconception, when people took Him to be something quite other than He was, when they looked upon Him in an altogether wrong way, and so missed the unspeakable gift He had come to bring to them.

Life to-day is just the same. Centuries have sped, culture and civilization have progressed; but right at the heart of things we are very much the same as those men and women of His day, and we are all prone to make precisely the same errors in regard to Him. There are some things about which we make mistakes which do not matter very much for they can be remedied and their consequences can be averted and overtaken. There are some mistakes which merely recoil upon ourselves and upon ourselves alone. But to make a mistake with regard to Jesus Christ is vital; you cannot overtake its consequence, and its issues are far larger than any merely personal considerations. For our lives only reach their fullness, only reach the ideal which God Himself purposes for them as we come to know this Saviour and Lord personally and intimately in a simple, natural comradeship. May nothing hinder this in any one of us!

First of all, there was a man who came to Him under the cover of darkness, a man who was afraid to come in the light because he was a known man and because his actions would certainly be reported and possibly be misrepresented. He came to Jesus because his curiosity was aroused, and he took the best way of answering his own

*Delivered at the Northfield Young Women's Conference, June, 1918.

queries,—he came straight to Christ. And Christ, glad to be disturbed even in the evening hour of rest by one who was perplexed, listened to him and encouraged him to disclose his whole heart to Him.

Now this is what he said: "We know"—for he came not only on his own behalf but on the behalf of others—"We know that thou art a teacher." That was the conception he had of Christ. He had listened to Christ speaking. He had seen something of what Christ had done, and the effect He had begun to have on other lives. And he concluded that this Man was a Teacher, and, moreover, a Teacher Who had come from God, for no man could do the things that He did unless God was with him. And Jesus, in the kindest, most loving, most tender way, began to show this man how far short of the truth were his ideas. Jesus began to reveal to him that what he needed was not a Teacher but One Who could give him new life, One Who could introduce him to a world of which he was as yet altogether unaware.

"We know that thou art a teacher." Many a one to-day has just that same idea of Jesus Christ. They think of Him as of a Teacher Who has come to teach some difficult lessons which they must learn, Who has set up standards to which they must conform, Who outlines and directs a way of life to which they must adjust themselves, and Who has, in short, come to make life infinitely harder for them. That is the conception which many have of the Lord Jesus to-day, that He is just a Teacher, and, "Oh," they say, "have we not lessons enough?" There are many to whom the heat and fire and light of Christ's love never come because they thus think of Him. They know just a little of some of the things He taught, and are staggered by their immensity,—they know that He teaches us to forgive our enemies as we would hope to be forgiven by God; that He teaches us not to lay up our treasures on the earth, but in heaven; that He teaches us to cultivate things not at their seen value amongst men but in their relationship to the holy will of God and to the eternity of which this present life is but a tiny fragment. For think of the things which Jesus taught which overturned all the conceptions men ever had of right and wrong.

Think how He elevated every standard, how He found murder in a thought and lust in a look and death in a word! Oh, if He is only a Teacher—I say this quite reverently—if He is only a Teacher He has done the world a signal disservice by coming to it. If He is only a Teacher He has only increased the world's condemnation by increasing its light. If He is only our Teacher, then night by night we shall lie down with heavy hearts, for who can walk as He walked, and who can ever attain to the standards that He set up? "We know that thou art a teacher," but if we know nothing beyond that we know ourselves also to be utter and entire failures, for we are already convinced that we can never reach the height on which He walks and unto which He summons His scholars.

Then there is a second misconception. Christ had been healing, blessing, and helping men, and there were those who watched Him with keen, lynx-like eyes to see if they could find any fault in Him. And this is all they could say: "Is not this the carpenter?" "Is not this the One Whom we well know? His parents, His brethren and sisters, are known to us all. He is just one of ourselves." That is an impression which people have of Christ to-day,—Christ the Carpenter, the Sympathizer, the One Who understands labor conditions, Who understands the circumstances of life, and Who has idealized them all by living in them purely and nobly.

But if Christ is nothing more than that He really does not help us at all. Sympathy is sweet at times, but sympathy never re-created a life. Sympathy never strengthened a spirit, and never changed a disposition. We need One Who is infinitely more than sympathetic. We need One Who knows not only how and where we have to live, Who not only has explored the mysteries of human temperament, but Who Himself can make us strong to be and do, and to please God.

There are many who think of Christ in just such terms as those, and if that is your thought, my friend, let me correct it. Nay, rather correct it by this, God's own Holy Word. It is true He is a Teacher. It is true He is the Carpenter. It is true He is the Son of man, Who understands our sorrows and feels our weak-

nesses and knows our burdens. But, oh, He is infinitely more than that, for that would be altogether insufficient to make Him our Saviour or to validate His claims to be our King.

Then there is a third case. We read to-night how to the little boat, tossed in the waves and threatened by the storm, in the darkness of the night Jesus came walking across the waves to the men who needed Him most sorely, for they were at their wits' end. They had no other help; their strength had gone; the waves were gaining upon them, and it seemed as though they must be engulfed. And Jesus came, the very One they needed. But they thought He was an apparition; they thought He was just a creation of their own poor, disordered, tired, and almost frantic minds. Men can see many things in such situations of extreme terror; and these men thought: "We need Him much, but it cannot possibly be He. For who ever knew of a man walking on the heaving bosom of the sea? It cannot be He. It is an apparition."

There are some who think similarly of Christ to-day. They regard Him as the subjective creation of men's own minds. I was talking to one the other day who said: "Well, we are not all constituted the same way, and the Christ you speak of and the Christ you worship is merely a subjective imagination. You have created Him to meet your own need and to respond to your own instincts. But of course I cannot follow you. For I have not a mind that is fanciful; I am severely and sternly practical, and just cannot realize the thing you realize and which you persuade yourself is Christ."

Now if Christ is only a vision, that woman was right. If Christ is only a chimera, if He is only an imagination, if He is only a kind of far-off mirage, which I persuade myself I can see when I am weak and tossed about, buffeted and tempted, disappointed and broken, then Christ is nothing to me. For if Christ depends upon the state of our minds there will come times when we can never visualize Him at all, when brain and mind utterly refuse to act at the dictates of the heart. But thank God, He is infinitely more than that.

Once again. On the greatest day that ever dawned on this world, the day when

He Who had been crucified and laid in the tomb burst its bands and came forth, the Conqueror over death, there was a woman who loved Him dearly, whose eyes were swollen and red with weeping, and whose heart was heavy with disappointment and sorrow. She saw Him in the early morning in the garden and thought it was the gardener about his early morning task of brushing the paths and burning the leaves, after the manner of gardeners. And there are some people who think of Christ in just that way to-day, as having to do with something beautiful, like the flowers and the fruit of life, but something not quite essential; as having something to do with that which makes no vital difference in life. Because, after all, life would go on pretty much the same, with all its ruggedness and stern facts, if there were no flowers at all in the world. If there were no such people as gardeners life would only be robbed of its surface beauty. For what does a gardener do? A gardener only brings out of the soil what is in it. There are some who think of Jesus as One Who develops to beauty and to perfection the flowers and the fruit of character, the seed of which they have already within themselves. Oh, if Jesus Christ is only the Gardener, then He cannot re-create us; He can only take the best that is in us and bring it out. But what if there is no best? What of those who have very little in themselves? What of those who have no temperament at all for these things, and very little liking, very little desire for them? Again let me say that if Jesus Christ is only the Gardener, He is altogether insufficient to meet our soul's great need.

These are some of the misconceptions of the people of the age in which He lived, and I bring them to your mind simply because they are widely current to-day. A Teacher? yes, and more than a Teacher! A Vision?—dim, vague, beckoning,—far, far more than that! "The Gardener?" adding something to life which we could not develop without His aid,—oh, far, far more than that. That is what men think of Christ. Now hearken to God's thought of Him; "This is my beloved Son; . . . hear ye him." Listen again: "God so loved the world, that he gave his only begotten

Son." "The gift of God is eternal life." "As many as received him, to them gave he the right to become children of God." That is God's estimate of Christ. Set that over against these poor conceptions we have of Him, and then see how great is God's love gift to us and how simple are the terms upon which we may get to know Him. The humblest, simplest, weakest, feeblest, among us may get to know Jesus Christ far more intimately than we know anyone else, and may enjoy a friendship with Him far deeper and more unspeakably precious than all that this world holds. Because back of everything is a great fact, that He "loved me, and gave himself for me."

The other day I was in France visiting the British army there, and I saw some great things, and heard of some things still greater. But the bravest thing I have ever heard in my life I heard of a man who was not even in the fighting ranks, but who was a hospital orderly in the wards of one of the great casualty hospitals. This is what I heard about him. A young officer was brought in terribly bruised, shot through in three places, whose life was despaired of because he had lost so much blood. The great surgeon who had been summoned for special consultation stood at the bedside making his examination with two or three of the regular surgeons and nurses around, while this hospital orderly was standing in the background waiting to carry out any orders. The surgeon shook his head and looked very grave. He said: "There is no chance for him, or, at most, there is only one chance for him. If we could get some blood transfusion, he might live." The orderly overheard these words, and stepping forward he said, "Excuse me, sir, but I understand you to say that you want blood for this officer?"

"Yes, I do," replied the surgeon.

"Well, sir, I am ready."

"Do you know what you are doing? Is this officer a friend of yours?" asked the surgeon.

"No, sir."

"Do you know anything about him?"

"No, sir."

"Do you know what you are volunteering for? To lose as much blood as will be necessary will certainly involve you in serious illness, and may mean death."

"I am quite ready, sir."

"Very well, if you are ready, take off your coat."

A vein was opened, and out of that orderly's arm into the body of the poor broken, bruised officer boy there poured the rich, red blood. And his life was saved. That is the bravest action I have ever heard. It is not difficult, they tell me, in the stress and excitement of battle, when the command is given, to go over the top; it is not difficult when they are all doing it together just to get way over the parapet through the wire and into the enemy's trench. But the brave, deliberate, cool sacrifice of life to save another when there is no applause, no glory of battle, no excitement, just in the dull, prosaic circumstances of a hospital, well, that is bravery.

When I heard that story I began afresh to realize something more of this great gift of Jesus Christ. More than a Teacher, thank God; more than a Man Who idealizes life, thank God; more than a Vision to allure me; more than a Gardener to develop me: a Man Who died for me. His life for mine, that is what the Cross means! His life for mine when He died on the Cross; His life for me as He comes to live in my heart.

"What think ye of Christ?" That is the great question. For as a man thinks in his heart so is he. Everything depends in the first instance on your right thought of Christ, for only by right thinking are you going to take right steps; only by right thinking are you coming to right decisions.

The very simplicity staggers us, and while it staggers us it also cuts the ground of excuse from under our feet. For is there one here to-night who cannot receive a gift? Is there one here who is not qualified to enter into a friendship? Is there one to whom Jesus Christ cannot become all that He has become to generations who have been before us and have tried it? "What think ye of Christ?" Oh, think in the highest possible terms of Him. You can never exaggerate His love; you can never measure or overstate His glory and His grace. God's gift, worthy of God in all that He is. That is Christ. And He is yours and mine if we will but receive Him, and that forever and ever and ever.

THE SUPREME CHOICE.*

Rev. J. Stuart Holden, M. A.

Yield yourselves unto God. Rom. vi. 13.

We have now come to the closing hour of God's Holy Day and as we thoughtfully look back upon all the influences of the week and feel their force within ourselves, I want not so much to give you an address, or to make a sermon, as to help some of you to take a step. For after all this is the objective of all that Christ has purposed concerning us in gathering us together as we have gathered, and in teaching us day by day the things He has been saying.

I read you a few minutes ago a wonderful parable which came to a man of God in olden days, a man whom God would make a messenger to a nation. He sent him down to the house of an Eastern potter, who was there working on the potter's wheel with wet clay. As the wheel revolved, the skill of the potter shaped out of a shapeless handful of the clay a vessel, which was just the transference to clay of a thought which was in his mind. The vessel began in the mind of the potter, it had its birth there, and by the whirling of the wheel and the pressure of his hand he transformed his thought into the medium of that plastic clay, and the vessel began to take the form he devised. There was, however, a flaw in it, and it gave in his hand. So the potter took the clay and with a quick movement broke it up. He might have cast it aside. He might have thrown it on the rubbish heap. This prophet saw, doubtless, all round about that potter's feet the remains of broken vessels which had been marred by some flaw in the material as he was working it. But this time the potter did not throw it away; he just broke it up and then started to work all over again. "He made it again another vessel, as seemed good to the potter to make it." And the prophet there saw a parable of God's dealings both with men and with nations. For He is always eliminating their flaws and working to make them something better than they are.

He is always calling them to submit to the discipline that He imposes upon them. He is always calling them to be submissive and passive in His hands, that He may do with them as did this potter with the clay.

I cannot but feel that there are some of us who have, during these days, been brought to the consciousness that, like that vessel on the potter's wheel, our lives have somehow been marred. We need not enter into discussion as to how the flaw in the material came to be there. We need not enter into discussion as to the flaw, it may be in mind, in purpose, in desire, in intention; but the fact remains that we have all been made conscious of some serious insufficiency and of some vital shortcoming. We have all been brought right up against the standard which God has eternally erected for the lives of His people, we have all been made most conscious that we have come very far short of that standard and that our lives are marred. And if we have learned anything at all this week, we have learned that only He Who made us and purposed us can ever renew us, can ever give back to us the thing which by our indifference, our carelessness or our willful perversity we have forfeited. Therefore, I want to bring you a very simple word to-night and just turn it over with you if by God's grace we may be enabled to take the step which, through Jeremiah the prophet, God called that nation of old to take,—that is, to submit themselves to Him and to let Him work His perfect will in and through them. "Yield yourselves unto God."

"*Yield yourselves unto God.*" This is the sum total of all that has gone before in your experience and mine, not only this week, but in all the years in which the light of the Word of God has shone into our hearts. This is the sum total of that revelation of sin which has come to us all and of that vision of life, never so great, never of such insistence as just now when the very air is vibrant with the challenge to patriotic duty and national service, when

*Delivered at the Northfield Young Women's Conference, June, 1918.

every hour is full of the summons to be our best that we may do our best, to live on the highest possible level, in order to make a worthy contribution to the great cause to which our nations are committed.

I am certain that there are some here who, realizing their own need, and realizing the greatness of the life to which God has called them in Christ, and believing without a doubt the truth of these things, are yet saying: "How can I enter upon this experience? How can I ever reach that life to which I have been called? How can I ever realize that which these days have offered to me?"

I want to give you this word in answer to that query. There is only one way of becoming what God would have you be. There is only one road to the realizing of all your moral dreams and ambitions. It is here: "Yield yourselves unto God." He Who has wrought in you the will can alone work in you the fulfilment of that will. He Who has called you to fellowship with Jesus Christ can alone impart to you the power for renouncing other fellowships and to rise and walk with Christ on the high levels of devotion and service.

There was a man years ago, who afterward became a famous soldier in the British army, who one night away down in the Crimea, during the war there, sat in his tent and read in the New Testament this word, "Ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." That young soldier knelt down in his tent and it is on record that he said these words, "O God, if this is true, I pledge myself to Thee to-night to live as a blood-bought soul should live, until I see Thee face to face." And that vow soon brought him to a realization of his own weakness. It soon brought him into the darkness of self-condemnation, for he came to know how impossible it was to fulfill his own promise in his own strength. And back on to this Word he came: "Yield yourselves unto God." He put himself then and there by a definite act of faith and surrender into the hand of God, and from that day life was new to him. He found he could do all things, and yet he of himself could do nothing.

He found that life took on an entirely new quality, he discovered entirely new resources. For Christ came to work in him and to work out His own will through him.

Is not this what we long to do to-night? We know our weakness. We know the greatness of the life to which we have been called. We know what we ought to be. How shall we attain it? "Yield yourselves unto God."

The Apostle Paul in giving this injunction to the Christians in Rome first of all held up the great objective facts: the great fact of the love of the Father, the great fact of the Cross of the Saviour, the great fact of the eternal will of God for His people,—and he made them the premises of his argument for holy living; and having declared to them these great objective facts, Paul reasoned: "Now put yourself in line with that holy will. Put your lives under the discipline of that eternal love. Respond to the claims of that Cross which expresses your redemption as it declares Christ's salvation." There are few of us who have not come to realize how much greater the love of God is than we ever imagined, what a deep significance the Cross of Jesus Christ has, how perfect and how holy is the will of God, and how entirely it expresses our whole duty.

There are difficulties of course, and these loom up large before us, for we know ourselves. There are difficulties in our nature, difficulties in our associations. We know full well the constant trend of the social life in which we have to take part, that it is not toward God, but away from Him. There are difficulties in our friendships, for many of those with whom our lives have become inextricably bound up have not these same thoughts of God as have come to us. There is a terrible fear of having to stand alone. There is a halting dread of seeming peculiar and of being thought better than we are. And perhaps the greatest fear of all is lest we should dishonor the very Name we would glorify, by our inability to serve Him as we should. That is in your mind as you hear this word, "Yield yourselves unto God"; and you say, "Lord, I would, I would do it, but—I am terribly afraid."

Let me say this to you, that all such fear is the work of the devil, all such fear is born in your heart of his influence. There is nothing which the devil dreads and fights so strenuously as the surrender of any life to God; for when your life is truly yielded to God there is no bound to its possibility. You have sometimes seen in your physics laboratory at school the simple experiment of burning a taper in ordinary atmosphere and then burning it in oxygen. You light the taper and burn it in the ordinary atmosphere and there is a red flame, not particularly bright, not particularly glowing. But plunge that same taper into a glass jar of pure oxygen, and it incandesces and glows with a light which dazzles the eye. Your life yielded to God is like the taper plunged into the oxygen: all its powers are matured, all its potentialities are realized, all its latent powers are brought into exercise. You gain your proper environment and gain from it all you need for living greatly. That is why the adversary fights such a step as that to which I am endeavoring to call you to-night. "Yield yourselves unto God." As these words fall upon your ears and fears rise up to contradict and cancel your purpose, remember who is the author of them and cast them behind you, reckoning that He Who called you knows just what you are capable of, that He Who called you will lay no heavier burden upon you than you are able to bear, and that He is not far away. God is not away yonder in the blue, but

"Closer is He than breathing, and nearer than hands and feet."

"Yield yourselves unto God."

What does it really mean, "Yield yourselves unto God"? It means first of all to *give in*, and it means secondly to *give up*. It also means to *give out*, but with that aspect of life I am not concerned to-night.

It means to *give in*. To give in about what? To give in to Christ's claims, to give in, as that young officer in the Crimea gave in, to the imperious demand of Christ's love. In the ultimate, this matter of giving ourselves back to God is a matter of right, it is a matter of which we ought to take the judgment of conscience.

That word "*ought*," which you find constantly in the New Testament is, as you know, the perfect tense of the verb to owe. It is part of our debt to Him. We are not our own, and have no right to withhold from Him that which He created and redeemed, and about and concerning which He has such eternal purposes of love. To give in, to admit Christ's right to possess my life, to give in, to admit my own shortcomings in regard to His claim. Ah, this perhaps is the hardest thing of all to say: "I have been a Christian, I have been a church member, I have been a Northfield girl for years, and yet I know I have never lived so that Christ has been glorified in my life. I have never had the flaws taken out of the vessel and I have never been made a 'vessel unto honour, sanctified, and meet for the master's use.'" To get to the point of confession is perhaps the hardest, the bitterest experience of every one of us, and yet I am convinced, because this thing is so drastic, so radical, so real and so entirely practical, that until we do, we shall never, never know the fullness of those things we have seen afar off this week. *Give in.*

I am so glad that it is to Him we make our confession; that we have not to admit one to another what God so mercifully veils from every other eye but our own and His. I am so glad that His love surpasses His knowledge of us. I am so glad that He does not humble us before other people. It is part of His Divine love that He deals with our souls in their secret failings and in their hopes. Why? If you and I knew the worst about each other we should probably have very little respect for each other. But the glorious and wonderful thing about our souls' approach to God and His approach to us is just this: that we may breathe out into His ear that which He already knows; and as we confess to Him and cast ourselves upon His mercy, He forgives and restores, and like the potter takes the flaw out of our lives.

It also means *give up*. Give up what? Give up everything. I began my simple talks to you at the beginning of the week by reminding you of what Christ said about the people who would be His disciples. They must deny themselves, they must put Him first, they must take up the Cross,

they must forsake their own lives also if they would be His. To yield yourself unto God is to give up to Him everything, holding nothing in reserve.

There are many people who are Christians just up to a point. Just so long as Christ's demands do not interfere with their own pleasures, or with their own plans, do not invade their own happiness, as they think, they are willing to be Christians. You remember there were some such in the Bible in the day when Jesus was here among men. They walked with Him so far and then they came to a place where they broke off; and the saddest words of all human record are written: "From that time many of his disciples went back, and walked no more with him." In order that you and I may be guarded about that very thing, let me say again to you that to yield unto God means to *give up*. Not to give up in the sense of having the best, the happiest things of life forcibly extracted from you; not to give up in the sense of renouncing brightness and gladness and glory and joy, but giving up to a control that is never at fault, to a love whose discipline and direction are never in error. That is what it means, and there is a word which Jesus said which we do well to recall to our minds, "With what measure ye mete, it shall be measured to you again." If I give my all back to Him, He will give His all to me. But if I hold to myself part of my life for my own direction, if I keep back some keys of some chambers in my heart and life, then God will hold from me some of those great and glorious things that have been revealed to us this week as part of the inheritance of the Christian life.

Let me say one thing further. This step is not a matter of growth. It is not something into which I will develop as I get to know more of my Bible, as I pray more, and as I have greater experience of life. It is just as definite and simple a step as was that first step you took years ago, it may be, when God showed that He would save you by giving His own Son, and when you took the gift from God's hand and called Christ your Saviour and Redeemer, only that this is different. Then, you took a gift from God, while now you give yourself as a gift back to God. Then, you received

from Him, while now you return to Him. In the words you were singing when I entered to-night, "I give Thee back the life I owe."

I remember years ago going into a famous house in the north of Scotland and being taken to a room which is one of the treasures of this old Scotch mansion, on the walls of which there are wonderful paintings by artists who have from time to time stayed there. One wall holds a wonderful picture by the great artist Sir Edwin Henry Landseer, and the story of its being done on the rude, rough wall and not on prepared canvas is this: The room had recently been painted. One evening a number of men were seated there in the smoking room. Sir Edwin Landseer was one of them. In opening a bottle of soda water the cork flew out and the soda water went all over the newly painted wall. The hostess was very naturally concerned and probably expressed herself. Sir Edwin Landseer, the most courteous of men, said to her:

"Oh, do not worry about that. It will be all right." "Yes," she replied, "it is all very well for you to say it will be all right, but it is very difficult to get work done in this remote corner of the highlands." "Well, don't you worry about it," he returned.

Two days later, when all the house party went out shooting, Landseer stayed at home. By this time the stain on the wall had of course dried and made itself permanent. Taking a piece of charcoal he began to turn that horrid, ugly stain on the wall into a picture of a waterfall. It did not take very many strokes of his charcoal to do it either; then he drew some stags, and then some other highland scenery. And when they came home and the hostess came into the room, she saw that he had transformed what had been a terrible blot and disfigurement, into a priceless possession. Do you see what I mean? And now since those days, every other artist who has stayed in that nobleman's house has always put some tribute to his own skill upon the walls. But the greatest was that done by Mr. Landseer to cover up this disfigurement.

This is what Christ does when we give in and give up. Those disfigurements He

transforms by His own power. What have been our very mistakes in time past He will make part of our enduement for His service. From our experience of evil and failure and fault and weakness, He will distill strength to us, and Christ, Who is the Great Potter, Himself will remake the vessel for His own use, worthy and true.

"Yield yourselves unto God." Is it safe? What can be safer than to put myself into the protection of a love which goes out beyond all thought? Is it safe? Will He subtract much from my life? Only by adding to it. Will He impoverish me? Only by enriching you. Will He ask me to do hard things? Only by strengthening you. "O taste and see that the LORD is good." "Yield yourselves unto God."

My last word is this: That because this is unto *God*, you may and must do it secretly. You must get alone with Him; I care not how or where; you must ratify whatever you may do here. In a moment we are going to bow in prayer, and I know some of you are going to say to Him:

"Lord, this is just the moment I have been waiting for. I do yield myself unto Thee." But whatever you do in a crowded assembly you must ratify in yet closer, closer communion with Him, for this is a matter utterly and entirely between you and Him. The consequence of it will be seen as publicly as your own personality will be seen. It will soon be known that Jesus has a new place in your life, and you have a new place in His plans. But because it is between you and God, let it be done between you and Him. Just take these simple steps now: What God claims I yield. What I yield He takes. What He takes He fills. What He fills He uses. I do not know anything simpler than that. What He claims—and He claims me—I yield to Him. What I yield He takes. What He takes He fills. What He fills He uses. "Channels only, blessed Master." And yet, simple though it is, it is so vast and immeasurable in its significance for our own lives and for His Kingdom that it will take all time and all eternity to exhaust its fullness.

THE CHALLENGE OF THE WAR.*

Rev. J. Stuart Holden, M. A.

It is almost impossible for me even to attempt to describe the effect upon my own mind of the contrast between the scenes on which I have been privileged to look this week and the scenes with which, unhappily, I have become familiar in the last four years on the other side of the ocean. The contrast between this bright day and these glad young lives fired with the true spirit of patriotism, and those stricken lands of France and Belgium, and the state also of my own country, after four years' terrible strain of war, is altogether beyond words. But that which gladdens my heart and quickens my hope is this: that the outburst of patriotic expression from these valorous young lives is merely an expression of the passion which burns now in the heart of this great nation to see this thing through to victory.

I am not straining language beyond its meaning, nor saying what I have no right to say, when I declare to you that America's great constructive capacity and amazing aptitude for sacrifice, which her history fully records, inspire the whole allied cause with new hope and new confidence of an entirely victorious emergence from this great struggle in which we are together engaged. For America, having now taken up the challenge which Germany in her pride, in her vainglory, in her boastful lust of power, flung out, has now become the determining factor in the whole situation.

My own country is war weary, but its spirit was never higher than it is to-night. France is still wearier, for the French soil has been violated; thousands of the fairest acres in France have been devastated; thousands of homesteads have been destroyed. Great cathedrals have been razed to the ground and now are smoldering

*Patriotic address delivered at the Northfield Young Women's Conference, June, 1918.

heaps. Hardly a home in that land of France but has been invaded by sorrow darker and more poignant than any that we may ever know. But I am here to say to you to-night that the spirit of France was never finer, never more resolute, never more purposeful, never more patriotic, and never purer than it is to-day, after these terrible years of war.

It is impossible to speak of Belgium, for that country has almost ceased to exist. The fair cities and fields of Belgium are now heaps of ruin and fields of black, viscous mud. Every road in Belgium is lined with graves. The nation is scattered and desolate, and only a thin line now represents her in the trenches of the Allies. But Belgium's splendid King and Queen typify and express in themselves the undaunted spirit and purpose of that little nation which stood between the whole world and the German menace when it had to stand alone. And if every other cause of war were swept off the moral map, if every other impulse to continue this struggle were to die to-night, there is one undying inspiration to every honorable man and every nation that respects the rights of the weak,—the outrage and violation of Belgian neutrality, which will suffice to carry on this war until Germany is conquered and humbled.

We speak of the cause. What is the cause for which we are fighting? We are none of us fighting for acquisition of territory. We are not fighting for any rearrangement of national boundaries. Wars in past days have been waged on these accounts. But this war is different in its inception, different in the inspiration of the contesting belligerents, from any of the wars which have ever been waged in the history of this world. For the cause for which we fight is the cause of liberty which has been menaced by militarism, of justice which has been threatened by oppression, of the sacred rights of humanity which have been outraged by the German *kultur* and lust of dominion.

Germany's deliberate plot of war is a story which does not need to be repeated. It is familiar to us all. It is well, however, that we remind ourselves that Germany was not hurried into war by any fortuitous concurrence of unfavorable circum-

stances, that Germany for forty years deliberately plotted and prepared for the outrage which she finally launched in August, 1914, upon an altogether unready world. And if you are ever asked, my friends, why the nations should have gone to war, or in the alternative why the nations which fight against Germany are not as guilty of desiring this war as sincerely as Germany did, this may be your answer: The state of unpreparedness of France, of Russia, of Belgium and Great Britain. If they had wanted war, if they had even fomented the causes which were cunningly contrived in the days of 1914, do you think they would not have been ready? Do you think we should have had only a mere handful of men to stand between Belgium and France and the hordes of Germany? Do you think we should have had such an insufficiency of guns as to make the British Expeditionary Force almost ludicrous in everything but deathless valor and unparalleled courage? That is the answer to the German taunt that Great Britain and Russia and France had prepared for war and desired it. To understand the beginnings of this terrible world struggle you have to read the German mind as indicated by the German philosophers and expressed in the German political and military systems. And these are known to all the world.

But Germany from the first made miscalculations and has made them all the way through. She miscalculated Belgium's heroism. She thought that Belgium would allow her territory to become a highway so that Germany might attack France at her most vulnerable point without any opposition from those lands she outraged. She miscalculated Belgium. And she miscalculated Great Britain. Germany, with her sinister reading of every situation in which she herself happens to be involved, came to the conclusion that Great Britain cared about nothing but commerce, nothing but money, nothing but pleasure, nothing but sport. She calculated that Great Britain's internal dissensions and domestic difficulties would make it impossible for her to take the field; and therein Germany made a tragic and vital miscalculation. And she miscalculated in later days American patience. She strained American patience,—patience, may I say, at which the whole world marveled,

patience at which not a small part of the world indeed was inclined to offer great criticism; but patience—I am speaking for myself and for, I trust, the best elements in my own land—which was never misunderstood there, nor its sincerity and wisdom ever doubted. Germany miscalculated America's patience, and that miscalculation is going to cost Germany terribly dear before she is finished with its consequences. For as surely as we are gathered together in this place to-night, those who are in control of the fortunes of the German nation know that the sands are running out, that the victory she had planned is out of the question, that the factor of the millions of splendid American troops now crossing in safety over the ocean every month is determinative and has sealed Germany's doom. And you may expect, for it is entirely in keeping with the allied experience during these four years, that Germany will now perpetrate worse and more unspeakable outrages than she has ever perpetrated. Like a dog that is mad, she will go around biting and snarling wherever she can.

Watch for her here in America. She will launch a pacifist campaign in this country as surely as this is the eve of the Sabbath day. Look out for her intrigues. In specious, clever, subterranean ways she will do her best to drive a wedge into the unity of the allied council and to split it. She will try to foment ancient feuds in this land against the peoples with whom you are now in honorable alliance. She will try to engender distrust between you here in the States and us yonder in Britain. She will remind you insidiously, through a section of the press which in your country as in mine is always purchasable, of ancient feuds between our nations. But Germany will never be able to persuade us that we were ever enemies. We have been adversaries, but never enemies, and now, by God's grace, we are friends forever.

There has been much talk, and much wise talk on this side of the ocean about a league of nations whose strength shall guarantee the peace of the world. I make bold to say that if the project of a league of nations should for any account fall through, a league between the Anglo-Saxon-speaking peoples, a league between

these two nations represented here to-night, of common stock, of common language, of common faith, will secure the peace of the world for all time. Great Britain and America forged together into one mighty instrument in these lurid fires of sorrow and conflict will be enough, by the help of God, to make such another war as this forever impossible in the days to come.

But our united purpose of victory must be firmly rooted in those principles which Germany denies, and which traced back to their ultimate source mean for us,—*God*. If our confidence is in the arm of flesh, it will fail. If our confidence is in men and guns and money and ships, what better are we than the Germans? In these things they trust. As we rightly sang to-night, our trust is in God, because our cause is a cause which we can bring into His presence without shame. I have as little shame in bringing the cause of the Allies to God, in asking His consecrating blessing upon the means taken to reduce Germany to a wholesome subjection, as I have in praying His blessing upon the missionary enterprise of the Christian Church. For in its last analysis this struggle is exactly the same struggle, though in different expression, as our missionaries are waging against the forces of darkness. And our confidence in the character of God, is our assurance of certain victory. We are not going to conquer Germany because we have vast legions at command. We are not going to win because the strategy of our generals is superior to that of the German generals. We are not going to reap victory because America's great powers of organization are able to defeat their schemes of destruction. We are only going to conquer in so far as God is with us and we are with Him. Our confidence is in the character of God. "Right must win since God is God," and since Jesus said in words applicable to nations as to individuals, "Because I live,"—I Who stand for truth and liberty and love and justice,—"because I live, ye"—who stand for the same things—"shall live also."

But remember that as it was in His day, so is it to-day. Right will only come to its ultimate triumph through suffering and sacrifice. At the heart of the greatest triumph this world has ever seen, God planted

a Cross. Britain has had to suffer and will yet suffer. America has hardly yet come under the waters of her baptism of suffering. God grant that when its waves roll over you as a nation you stand as firm and resolute and unmoved as you do in this the hour of the birth of your great and patriotic purpose!

Now someone says, "But what has God to do with the war at all? Why bring the name of God into this? What has He to do with this war anyhow?" I want to answer that question to you in order that you may be able to answer it to those who ask it of you in the days to come. I want you to think for a moment of the state of the countries four or five years ago,—this country, my country, all the countries. Think of their mad rush for gold, think of the riotous fever of pleasure. Think of the degradation of the Lord's Day. Think of the indifference with which God's Word was treated. Think of the state of morals to which the so-called great nations had allowed themselves to sink. And then you know, in part, why God allowed this war. Something big simply had to happen if God is the God of peoples and not only the God of persons. God had to show His interest in the life of the nations by permitting some great catastrophe which would call a halt to our madness and would call us all to face again those things which in our prosperity we had forgotten. The war has been and is, God's great bell ringing the nations to prayer.

You want to know how long the war will last. I will tell you. Not one day before those nations which name the name of God have come in penitence and prayer and rededication back to the feet of God. Toward that end you and I may each of us make some contribution. Toward that end we may and must express our patriotism in Christian consecration.

Yes, something had to come. Away yonder in Scotland, in order to secure a growth of fresh, strong heather we regularly burn whole acres of our hillsides. We deliberately set fire to whole stretches of the vegetation in order that next year we may have a better crop. I tell you this war is God's way of burning out all that is noxious, of sterilizing all the evil seed which has been sown in the hearts of the

nations. This war is God's way of disciplining and purifying and blessing us; and the more we recognize Him and His voice in its claims upon us all, the more surely will victory come to us.

But there is another question which is being asked: "Can it ever be right for Christians to engage in war? Can it ever be right for men and women of faith to have anything to do with the slaughter of their fellow men?"

I want very simply and briefly to recall to you the essential facts of this situation. The God Whom Jesus Christ came to reveal is the God of the Old Testament, and the Old Testament pages are full of the records of warfare, warfare which God not only sanctioned, but which He Himself organized, so that its chosen leaders went into battle with some such battle cry as "The sword of the LORD, and of Gideon!" Thus it was that nations were punished. Thus it was that the world was prepared for the coming of the Son of man. And when He came He did not cancel the Old Testament revelation of the God of battles. When Jesus came He revealed no other God than the God of Whom David sang, "Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight: . . . who subdueth my people under me."

Jesus Himself lived under a military despotism. He came to the earth at that God-chosen time when the Roman Empire had seized upon the land in which He was born, and had made it tributary to Cæsar. Did He rebel against Roman military authority? We know that He constantly came into contact with military men. We know that on one occasion at least He praised the faith of one soldier, and exerted His power to grant his request. But did He suggest to that soldier that the profession of arms was a contradiction of his faith? Jesus lived in a day when the Roman officers conscripted any man upon whom they laid their hands, made him do his toll of military service, and forced him to become a baggage carrier for Cæsar's armies. And what did Jesus say about that situation? "'Whosoever shall conscript thee'—for that is what the Greek word means—'to go a mile, go with him twain,' because of your faith in Me." Again, when

it came to a question of supporting the Roman military system by paying tribute and taxes, He actually wrought a miracle that there should never attach to Him any suspicion of disloyalty, or unpatriotic attitude toward the powers that be. And when challenged about this very thing, He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." We do not profess that the kingdoms of this world are as yet the kingdoms of Christ, and He sanctions the only method by which the will of a nation which seeks the maintenance of right relationships can be exerted upon the will and purpose of the malignant and hateful.

When the teachings of Christ came to be expounded by the Apostle Paul, did Paul repudiate his Roman citizenship? No! Rather, when its privileges would help his mission and further the cause of righteousness, Paul invoked the aid of that same Roman power. And when he would teach his little companies of converts how to live, "Submit yourselves," he said, "to every ordinance of man for the Lord's sake. Remember that they bear the sword against evildoers." Never is there a hint in the New Testament that Christians are denationalized because they are brought into the household of faith. Never is it so much as suggested that because a man has found his soul he has lost his responsibility to the nation of which God has made him a member. And when the close of the Book comes and the great vision of the future is granted to the Church, it is a vision of a battle, of a great conflict, and at the head of the victorious army of righteousness One like unto the Son of man.

Moreover, Jesus said, "I came not to send peace, but a sword." By that He meant that in His own people He created the conscience that could never remain passive, that could never satisfy itself with neutrality in the face of moral evils. And the record of the whole struggle of light against darkness, of great good against great wrong in the world, is the history of the development of the spirit of Christ in the lives of men and of nations.

Is it right for Christians to fight? My answer is this: It is wrong for Christians not to fight when the issues are such as

they are at this day of ours. You will forgive this long digression, as I wanted you young Christians particularly to be well assured of this,—that you cannot follow in the train of the Son of man, and remain with downhanging arm in a day when all that Christ stands for is threatened in the world.

Now what is it going to mean to this great nation of yours that you have come into this war? As I go about I see you waving your flags and hear you singing your patriotic songs. But you will bear with me, and put it down to the depth of my feeling in regard to this whole matter, when I venture to say that this whole war, which is at present like a new diversion to you, will ere long bring sorrow and restriction and an inevitable reconstruction of life to every one of you. Do not take things for granted. Do not take it for granted that this cause can be won without you. There is an old Eastern proverb which says, "Words are the daughters of earth, but deeds are the sons of Heaven." Translate your words, translate your flag waving, translate your songs into the spirit and act of sacrifice. You must reduce your life to its simplest terms. You must give yourselves with whole-hearted purpose to the accomplishment of the great task which is now common to us all. England's hope, now that she has given literally all she has, is in that spirit which is going to impel America to make the largest contribution to the cause of liberty which has ever been made in the history of the world. And we base that hope on the fact that in the records of your land there is emblazoned in imperishable glory the story of an unselfish struggle for liberty and humanity. You who are the heirs of men who laid down their lives in that cause have a standard to live up to, which may God help you to reach! For if you do, the future of humanity, and liberty, and justice, and truth, and those things for which the Kingdom of God ideally stands, is secure.

But take nothing for granted. Take no exemption. Let every girl and man in this place to-night pledge themselves, as the young Roman youths of the Empire were pledged, by being taken to the temples of the gods and made to place their hands upon the altar, and taught to swear eternal!

fidelity to their Empire and eternal hostility to its foes. In the name of God make your own consecration tell in this struggle. Say if you will in these words, I am only one, but I am one, and by the grace of God

as far as in me lies this cause shall be won and won speedily.

For it is God Who is marching on in these days. Will you keep step, or will you lag behind Him?

CHRISTIANITY FOR TO-DAY.*

Rev. John McDowell, D. D.

Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. I Cor. vi. 19, 20.

The Apostle Paul was not only the first great Christian worker of the Christian Church, but he was the first and greatest interpreter of Christianity. Great as was Paul's contribution to the world through his influence as a worker, in my judgment his greatest contribution to the world and to the Church was made through his writings. These influenced not only the Church of his own day, they have influenced the Church ever since, and were never more influential than they are to-day. We do well, therefore, to turn to the writings of this man frequently, if for no other reason than to know what it was that made him the man he was. For, mark you, Paul was the product of his Christianity. As Christians we should seek to know the kind of Christianity that could make a man of such colossal proportions as this man Paul.

What then was the Christianity that made Paul? What were its characteristic features? Is it possible for us to have that Christianity here and now in our modern life? Is it possible for us to believe that through that same Christianity there may be produced men in this hour of the world's crisis capable of leading the world out of its darkness into the light, out of its chaos into order?

This question of course takes us at once to the writings of the Apostle himself. What was the Christianity that made Paul? I know of no place where he answers this question more definitely than in the words of my text: "Ye are not your own, for ye are bought with a price:

therefore glorify God in your body, and in your spirit, which are God's." You will see at once that the Christianity that made Paul was first, a *fact*, second, a *truth*, and third, a *duty*.

First: The Christianity that made Paul was a fact. This is the fact: "Ye are not your own." Not an easy thing for a Jew to say; not an easy thing for a scholar like the Apostle Paul to admit; rather a humbling proposition to a man who was conscious that he was a Roman citizen; and yet, it is this man of gigantic stature of mind and of heart and of will, this man of sacred privileges, splendid ancestry, great opportunities, this man who had the manliness and the honesty to acknowledge the fact that he did not own anything, not even himself.

Here we strike the roots of the Christianity that made Paul. Here we touch what is fundamental in all of his thinking and in all of his writing and in all of his working. Here we find the secret of his marvelous capacity to serve and to suffer. "*Not my own.*" "*Branded,*" he says in one place, "Let no man trouble me: for I bear in my body the marks of the Lord Jesus." A branded man, branded so that forever afterwards he regarded himself as owned by Jesus Christ. One is almost staggered as he looks at this admission. This doctrine of Divine ownership is the one doctrine against which we have rebelled in our day. We have been boasting so violently of our ownership and of our independence, that in the providence of God this awful world catastrophe may have come upon us to make us understand that we are not our own.

Does this sound strange to you in these days? Oh, no, it ought not to be hard for any American or Ally to understand and

* Delivered at the Northfield Young Women's Conference, June, 1918.

admit this claim. "*Not your own*," says Patriotism to-day. Patriotism lays its hand on our treasure, on our life and our loved ones, and says, "*Not your own*." No man owns anything in these days, not even himself, if he is a genuine, loyal American and a true supporter of the great cause of God as represented in this world struggle. "*Not your own*." There is not a man or woman to-day in America who would dare to stand up and deny this claim of Patriotism.

"*Not your own*," says Education, and we give up every invention and discovery without complaint. "*Not your own*," says Love. Love never has said anything else. Love comes to the father and says, "You are not your own," and he pours out his heart's blood in service and sacrifice for his family. Love comes to the mother and says, "You are not your own," and she lays down her life in tender ministries for her children.

There ought not to be any difficulty this morning in recognizing the validity and the legitimacy of Christianity's claim. "*Not your own*," says Patriotism, and we admit it; "*Not your own*," says Education, and we admit it; "*Not your own*," says Love, and we gladly admit it. Why would we deny it or hesitate to admit it when Christianity comes with this same message? If we are to have a Christianity like the Christianity that made the Apostle Paul, and made the apostolic Church, we must come back to this old fact. It was this Christianity that made the Apostle, and the apostolic Church. This Christianity made the martyrs, and the missionaries of the early Church. It is this Christianity we need to-day, yes, the Christianity we must have if we are to save the world.

Christianity has many needs to-day, but its greatest need is men and women who will consecrate everything to Christ; men and women who will admit that they are not their own. Your talents are not your own, my friend, if you have the Christianity that made Paul. The Government laid its hand on one of the greatest men I know in my city a year and a half ago, a man without whom Baltimore is not Baltimore to some of us; a man we needed in our homes, in our hospitals, and in our churches, and said to him, "You are not your own," and sent him overseas to take

care of our soldiers. It came into that same city a little later and laid hold of the greatest friend the little children had in the city, and said, "You are not your own," and sent him to France to take care of the children. No one has rebelled or complained. We have counted it a glorious thing to have our men of talent go to France.

Your wealth is not your own. God pity the man or the woman who is talking now about "my wealth," "my money." It is not yours, it never was. It belongs to God. It belongs to you only as a trust to hold for God. It has been given to you, not to use for yourself, but to use for all of God's children. One does not like to face a fact like this very often. "*Not your own*." You belong to Christ if you are a Christian, and all you have belongs to Him.

It is a great thing to be magnificently owned. As I watched our troops go down Fifth Avenue a few weeks ago and I noticed the letters U. S. A. on their uniforms, I said to myself, "It is a great honor to be owned by such a nation." As I watched a company of French soldiers go down that same avenue, a few days later and saw them in their French uniforms, I said, "Magnificently owned." It is a great thing to be owned by nations like the United States and France. It is a greater thing to be owned by Jesus Christ, to have Him put His mark of ownership on us, and then ever afterward to make it possible for us to say, "I belong to God." "I am not my own."

I said good-bye a little while ago to one of the most brilliant men I know. He was sailing for France. I remember as I shook hands with him, he said: "Jack, I cannot stay. I have tried it now for two years, and I will go crazy if I do not get 'over there.' That cause owns me and I must go." The Christianity that is needed to-day is a Christianity that will constrain men to admit they are not their own, that Christ owns them, and that they must go wherever He calls them.

Second: The Christianity that made Paul was truth as well as fact. No one has a right to claim me unless he gives me a reason for that claim. God Himself has no right to claim me unless He gives me a reason for His claim. Paul felt that

and so having stated the fundamental *fact* in his Christianity, he goes on to state the fundamental *truth*. "Ye are bought with a price." This was the primary truth in Paul's Christianity and Paul never forgot this truth. He never lost sight of the fact that he was "bought with a price." The keynote of his message was "Christ died for us" (Rom. v. 8). It was the deepest truth in his consciousness. He never got away from the fact that something had been done for him.

What was the price? I turn to Paul's letter to the Galatians and I hear him say, "Who loved me, and gave himself for me" (Gal. ii. 20). I turn to his letter to the Corinthians and he says, "Christ died for our sins" (1 Cor. xv. 3). The price is always Christ in the New Testament. I turn to Peter and I hear him say, "The price? 'Who . . . bare our sins in his own body on the tree'" (1 Pet. ii. 24). I turn to John, and John says, "The price? 'The blood of Jesus Christ his Son cleanseth us from all sin'" (1 John i. 7). Mark you the price. "Himself," says Paul, "His body," says Peter, "His blood," says John. It was the consciousness that the price had been paid that made the Apostles loyal to Christ and that sent them to the ends of the earth to preach Him.

Their Christianity was not a Christianity in which they were talking about what they had done for Christ. It had its roots in that greater truth, What Christ had done for them. Their inspiration lay not in their own character or in their own influence, but in that great truth, they had been "bought with a price," even "with the precious blood of Christ."

When one catches a glimpse of this truth and realizes how far it went into the life of Paul, he can understand why Paul said, "I am a debtor." One can understand very well why he went to the ends of the earth. He was a bought man and he wanted a chance just to express his appreciation of the price paid for his salvation, in a loving, loyal service. Here is the dynamic of Paul's life; here is where he found his message; this is why he was able to see as no man of his day saw, his obligation to Jesus Christ.

This is not a new doctrine; on the contrary it is the oldest doctrine in the history

of the human race. Every privilege you enjoy has been "bought with a price." Somebody has paid for it, and the price is usually blood. I went the other night and stood by that little spot on Round Top where lies the body of the man who paid the price for all the privileges that we are enjoying at Northfield. I did then, as I always do, I stood there, uncovered my head, and thanked God for the man who paid the price that made Northfield. Every privilege, every liberty that you enjoy has been bought with a price. Oh, the price of our salvation! The price was the Son of God; He "gave himself."

The Christianity we need to-day is the Christianity which acknowledges that the price has been paid,—a Christianity which is not ashamed of the price, and is not offended by the Cross. Some men do not like the blood theology any more, but it is the price. Some men do not like Calvary any more, but it is the price, according to the Gospel. Some men do not want the Cross any more; but it is the price, according to the teaching of Christ Himself. There is no Christianity without Christ and no Christ in the New Testament without the Cross.

I remember the last time I saw my father. I had seen him a good many times, but somehow he loomed up before my eyes that day greater than ever. He had been a hard-working man. He had paid the price for my education, and I had expressed to him, in a general way, my appreciation of his sacrifice, but I never had said it in any very affectionate way, for Scotchmen are not apt to do that. But I remember that day as we stood on Wyoming Avenue, just before I stepped on the car to go back to my work in Newark, I took his great hand—scarred and marked by sacrifice and service—and I raised it to my lips and kissed it. I shall never cease to be glad that I acknowledged in that way my appreciation of the price paid by my father for my education.

I put in your hand this morning Christ's scarred Hand. That Hand represents the price. Oh, do not push it away; do not be ashamed of it.

This little poem which was put into my hand the other day tells more eloquently

than any words I can say the meaning of this price.

"If we have never sought, we seek Thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn-pricks on Thy brow,
We must have Thee, O Jesus of the scars.

"The heavens frighten us; they are too calm.
In all the universe we have no place.
Our wounds are hurting us. Where is the balm?
O Jesus, by Thy scars we claim Thy grace.

"If, when the doors are shut, Thou drawest near,
Only reveal those hands, that side of Thine;
We know to-day what wounds are, we have no fear,
Show us Thy scars, we know the countersign.

"The other gods were strong; but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds only God's wounds can speak.
And not a god has wounds, but Thou alone."

*Third: The Christianity that made Paul was not only a Christianity of fact and a Christianity of truth, it was a Christianity of duty. It was a Christianity with a "therefore." How could it be otherwise? If he had not written it we would write it this morning. If he had not said it, we would say it to-day. No man can contemplate a fact like the one we have been talking about this morning and a truth like this that we have been thinking about, and not come to the conclusion that there is a great duty. What is that duty? Paul says, "Therefore," Paul is always consistent, always logical, always fair. First the fact, then the truth, and then the duty. What is the duty? "Therefore," he says. Christianity is religion *plus* therefore. Oh, we have forgotten that. We are leaving out the "therefore" in these days by separating fact from truth and truth from duty, with the result that Christianity is misrepresented and misjudged. "Therefore," what? "Therefore glorify God in your body, and in your spirit, which are God's."*

Paul in speaking here of glorifying God

is not thinking of adding anything to the essential glory of God. God does not need you and He does not need me. His glory will not be diminished in the slightest essential by anything we do or anything we do not do. But He gives us the sacred privilege of being the instrument through which His glory can be made known to the world. "Therefore," says Paul, "make God's glory known. Reveal His glory through your life. Make Him real to men and women and little children." "Glorify God." There is no greater privilege, no greater honor in all the world than to glorify God, than to make Him known to some soul, to some life, in some home, in some church, in some city, in some camp. Just to make Him known, that is the Christian's duty, if he has the Christianity that made Paul.

Well, that ought not to be very difficult in these days. It has been my privilege to spend eight months in the camps. I have never seen our splendid men in the camps without feeling that they were the men who were going to make known the glory of America, who were going to reveal to the world that the heart of the American nation is still stronger than the almighty dollar. The men who are wearing our uniform to-day are the men who have heard the "therefore" of Patriotism and have gone forth to glorify God and humanity in the great struggle for life and liberty.

Christianity comes this morning not only as fact and as truth; it comes as duty. "Glorify God"; make Him known. That is the meaning of Northfield; that is why Northfield was founded. That was the spirit of Mr. Moody. It has never left us; it is with us this morning, "*Therefore*"; do you hear it, my friend, this morning? Does your Christianity have a "therefore" in it? If not, it is not the Christianity of Paul.

But you say, How can we make God known? Make Him known, first of all, by a cheerful, loving submission to His holy will to-day. Remember that His will is a will of wisdom, a will of power, as well as a will of love. A will without wisdom would be dangerous. A will without power would be weak. A will without love would repel us. You are asked to submit this morning to a will that is a will of love, a

will of power, and a will of wisdom. Glorify Him to-day by submitting to this will.

Standing in Union Station in Washington a few months ago I saw a splendid stalwart son showing his rank as a major. With him stood a gray-haired father, and an aged mother. Their faces shone with a light "never seen on land or sea." The scene was so sacred that I could hardly look at it; but I did for a moment. And then I heard the old gray-haired father say: "Paul, it is God's will that you should go, and I am glad you can go. Do not be afraid of God's will." Oh, this is the way to glorify God. Don't be afraid of His will. Nothing would break my heart quicker than to know that my daughter, for instance, was afraid of my will. Nothing hurts the heart of God so much as to have a child afraid of His will.

Again, we can make God known by consecrating ourselves to His service. That consecration may involve incessant service and it may reach the place where it will involve blood-red service, but through that sacrifice God will be made known as never before. That is the meaning of the Cross. Jesus wanted to make God known; so He served! But there came a time when, in order to make Him known in all the fullness of His love, He had to go to the Cross. We struggled for three years to keep out of this world conflict. But the time came when there was nothing to do but go into it. Anything else would have exposed us to a criticism both on the part of God and man. Somebody asked Quintin Hogg how much it cost to build his

school of technology in London, and he replied, "Somebody's lifeblood." That's what it may cost to glorify God to-day.

Last of all, we can make known the glory of God by our loyalty to Jesus Christ His Son. I do not know of any better way of making God known than through a great heart loyalty to His Son Jesus Christ as Saviour and Lord. Go down from this hilltop, from this Conference, determined by the grace of God that, whether by life or by death, God shall be glorified. The Christianity we need to-day is the Christianity that shall fill us with the spirit of the Scotchman who came back from the front all shot up. He heard of a food conservation meeting in Edinburgh, and persuaded his friends to take him to it. At the close of the meeting he rose and said: "I want to say a word. They'll no' let me go back; they'll no' let me go to the front. But I want to say that if by starving to death I can help the Allies win this war, I will be glad to starve to death."

The Christianity for to-day is the Christianity that will fire us with the spirit of the American soldier who, when called to the colors, and his regiment was about to leave the station, as he kissed his wife and two little children good-by just before entering the car, was overheard to say to himself, "God helping me I will do all I can to make it unnecessary for any other man to ever have to say good-by to his wife and his children."

This Christianity is found, and found only in the New Testament—a Christianity of fact—a Christianity of truth—a Christianity of duty.

EDITOR'S CORRESPONDENCE.

LUANZA MISSION,
CONGO BELGE,
February 1, 1918.

Dear friend:

There is no use of shooting at sparrows with heavy artillery and in my Sera meetings God has given me as a helper a poor abject called Mr. Lame Leg. But in his witness there is nothing limping in either lip or life, for he is always snatching at the passing events to point his preaching

and get it home to the heart. Take this fresh case of the death of Biringi: just an hour before he was killed by a forest animal dear old Lame Leg ("watchdog of the Lord," he calls himself!) spotted the soon-to-die man cutting across the village and sent out a Gospel warning to the passing man who was so pathetically "passing" in the second sinister sense of this participle. B. got his Gospel arrow all right, for he pulled up for a moment and looking across at the preacher said, "Not yet, but soon I

will be a Christ-one." Then quickly he went out to the forest, and as quickly came the news of poor old Halting-between-two-opinions Biringi's mortal wound. But the beast having done its worst, we did our provisional best, then wrapped him up and sent him over the plateau to get treatment from Mrs. Crawford on the Lake cliff. Carried in a blanket dangling from a pole, life was ebbing fast and he only survived the ascent of the great mountain wall then (here comes Mr. Lame Leg's sermon for him!), yes, Biringi died in the mountains just when he reached the "mako" or cross-roads. So up gets L. L. to preach the sad funeral sermon and tells how the last time Biringi refused Christ was only an hour ago when he stood at the metaphoric cross-roads of conflicting desire and now, here he is dead at the actual crossroads in the mountains. "Yes, but even there and then the Cross never left both of these cross-roads, for it followed the moribund man up the mountains even to the crossroads!"

Then this rough fellow with a smile that would frighten a bulldog broke out into a prayer that would have both paid and over-paid you to hear it. He is asking the Lord for forgiveness, but it is a double debt, not merely "for the footprints in the dust but also for the unseen footprints on the rocks." For these latter are the hidden horrors of his own heart seen only by the eye of God: the unseen footprints that pass over the rock and leave no telltale print like the dusty path that publishes the passing of the pilgrim. The hard unyielding rock can be stepped on a hundred times a day but no visible mark remains to tell that a mortal man passed over it. And there is dear old Lame Leg flowing like a flood in prevailing prayer, and extolling God as the Rock Who never gives us away: the God of our secrets Who knows us at our worst and forgives us with His best.

In my last letter I wrote about the conversion of a real king and now comes the sublime sequel. It is an old saying that "a sequel is never an equal" but here comes more good news, and European kings might prudentially practise the same sort of diplomacy. For there across the river sat the saved king's rival fulfilling the literal philology of his name: for is not the word "rival" the same as "*rivales*" a river;—the angry flood flowing between symbolizing that other and more awful flood of feud separating the rivals? For years, with a stony severity, this other fellow has been nursing animosities and registering wrongs. Will it all end in the usual blizzard of bullets? No, the end of it all will never have an end, for the trans-river enemy when he got right with God faced the finest fact in the economy of grace: *that no man treats Christ well who treats his brother wrong*. So away went the ex-enemy over the hills and, following the indications and com-

mands of the Holy Spirit in his own heart, he doubly defeated the devil by (1) making *up to*, then (2) making it *up with*, his old feud rival. The bewildered king at first could scarcely take it in: it seemed all too much like the lion beginning to compliment Daniel in the den before finishing him off! But Christ's Cross did its blessed old business of reconciliation; it slew the enmity between them, broke down the barrier of the "middle wall of partition," and now they face the future with and for God. Paul made a great point out of the mere absence of an "s" but what a change an "a" for an "e" makes in their case of double conversion: formerly they *preyed on* each other like wild beasts and now they are *praying with* each other like men of God.

This tantalizing interplay between the letters of the alphabet makes me hot with fear, for these days we are hard at it, night and day, on my final Bible revision work. A slip of the pen can spell confusion: the mere transposing of a letter, for instance, would (horrible!) make "Sin no more" mean "Sin on more"! But the God Who guards every jot or tittle will guard us and my true co-worker and helper is Tom Higgins, probably (nay, I say certainly) the greatest negro authority in this vast Interior. He is black, but it needs the black to interpret the black. Full of pitfalls as the language is, I can now groan many an *ex post facto* groan at my linguistic errors, one in particular that should be as nameless as it is shameless; I mean an error on that sacred subject of Christ's Passion on the Cross. He is a poor preacher who would botch *that*, but I merely mention it now to show how God can give consolation out of the very subject that gave the desolation: yes, there in the selfsame 15th of Mark was both bane and antidote. For my point is that two verses below my boyhood blunder, *they made the blessed Christ misunderstood linguistically likewise: Was not His "Eloi, Eloi" cry muddled into its opposite meaning?* So here was a Christ Who keeps me company even in my mistake of language. Picture it (but you cannot!) the translator getting his consolation out of the very context of his desolation, Jesus Christ and His miserable missionary both misunderstood linguistically in the same paragraph. The comfort of this thing would have been quite as legitimate although the two mistakes were as far apart as Genesis and Revelation, but how much more pat and precious when lying cheek by jowl in the very same context!

During all this translation revision work there sounds out in my soul the glorious watchword: "I have given them thy word." Day by day this word rallies to my work and always along a new angle of assistance; this morning it was the "them" that meant to me: "Father, I have given *them* thy

word" and they, oh, they are all right, *they* will play the game, Lord; *they* will not hold it back, *they* will pass it on. Probably and primarily this means: "I have given them [the translators of it] thy word" and they will do it wisely and well. But it is also an appeal to you: "I have given them [the whole lot of them] thy word," and they will take it up and take it on. And, remember, our copy is printed in thousands whereas His copy was only written. This I say because it is well worth noting that almost in the same context as this "I-have-given-them-thy-word" watchword *then it is* Christ proceeds to proclaim that "greater works than these shall ye do": yes, greater, much greater, for as printing is to writing so are the thousands of modern Bibles to the feeble and few copies of our Lord's own day.

I was using my telescope to the stars the other night and the young fellow who quizzed me about it saw my point when I explained that it was with the telescope as the printing of the Bible was to the old-fashioned copies, handwritten in the days of Christ. For although David marveled at the number of the stars *he only saw 6000 of them*, whereas a telescope shows up 100,000 and the tape of Lord Kelvin's mathematics made them 1,000,000,000. Surely, then, we are not leaping in the dark to the conclusion that when Christ linked these two in the same context, I mean, the mention of the "greater works" than His that we were going to do and this "I-have-given-them-thy-word" watchword, I say it again, surely He saw it all ahead, saw that towards the end it would be decidedly different from His day, many running to and fro and knowledge increased. Yes, but how increased, if not by the same Christ Who superseded the written word by the printed ditto, thus giving a thousand copies for every one current in His day! For then He said the opposite of what He said later: "Seal the Book" was what He said *then*, but later He said, "Seal it not," and while this is not exactly interpretative, it is surely illustrative of the difference between the chained Book that was merely written, and the printed and published one that is belting the globe with the Gospel.

My advice to all you Christians is to start in and get to learn to read God in His own glorious Greek and Hebrew; you will get to understand each other better. When Paul spoke to the people in their own tongue we read that "*they kept the more silence*," and so, too, when I read God in His own Greek it gets me nearer. His words both bind and liberate and are not the poor timid little phrases of conventional conversation. A charming and cultured old friend has just sent me a godly admonition to try and stop long hyphenated phrases and be more Biblical in my speech. But

that is just where the trouble comes in, for if I am soaked in God's Greek then the original forces me to make a long tongue-twister of it and call Paul "an-against-the-people - and-the-law-and-this-place-all-men-everywhere" teacher. So, too, to be Scriptural, I must talk of grass as "the-to-day-existing-and-to-morrow-cast-into-an-oven grass." Or to speak sweetly but strictly of our Lord as "The-Endurer-of-such-contradiction-of-sinners-against-Himself One." That is the way God wrote it, at any rate, so do not let us be parochial, parish pump folk who think that the world begins at our pillow and ends at the foot of the bed!

Loyally ever,

D. CRAWFORD.

LUANZA MISSION,
CONGO BELGE,
March 3, 1918.

Dear Mr. Moody:

When you glance at the adjacent little *carte* you can sleep sweetly o' nights with the true thought that Northfield faced this fearful fact and rallied to the rescue of such souls. The photo is a homemade arch on the Lake to welcome the victors and my old men worked wonders against the Germans. Some of the officers said it was "the blacks' victory" for the paucity of white officers forced these latter to husband





HOMEMADE ARCH OF TRIUMPH.

their strength and not expose themselves too much. But the natives misunderstood such prudential policy and whisper uglier characterizations of it. One incident is so amusing that it seems too artful to be authentic: a white officer known to me, in order to escape German snipers, blandly blackened his face with soot like a Christy minstrel to pass as a brother black, but the natives (with a warning contraction of the left eyelid) saw the point and blandly put white chalk on *their* faces as a pawky revenge on the eternal color question! Fact!

Loyally ever,

D. CRAWFORD.

Receipts for July.

Armenian War Sufferers (Relief for):	Pocket Testament League:
13283.....\$ 10 00	13289.....\$ 400 00
13286.....2 00	13299.....1 30
\$ 12 00	\$ 401 30
Central Africa (Dan Crawford's Work in):	Record of Christian Work (Free Distribution):
13290.....\$ 3 00	13282.....\$ 2 00
China (Charles E. Scott's Work in):	13285.....25
13284.....\$ 100 00	13287.....13 64
	13288.....2 00
India (Bishop Thoburn's Work in):	13291.....7 75
13293.....\$ 30 00	13292.....4 00
	13294.....1 00
Labrador (Dr. Grenfell's Work in):	13295.....1 00
13290.....\$ 3 00	13296.....3 00
	13297.....1 00
	13298.....39 80
	\$ 75 44

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Our Book Table.

Counterfeit Miracles. By Benjamin B. Warfield. Chas. Scribner's Sons, New York. Cloth. 327 pages. \$2 net.

We welcome this delightful book from the pen of Dr. Warfield. The personality of the author guarantees its scholarly worth. This features big in this case as there are nearly a hundred pages of notes at the end of the volume, quoting authorities, and giving all sorts of extra data; which makes the reading of the notes by themselves of immense interest.

The titles of the lectures will give an idea of the scope of the work: "The Cessation of the Charismata," "Patristic and Mediæval Marvels," "Roman Catholic Miracles," "Iringite Gifts," "Faith Healing, and Mind Cure." One notices at once the historical background. Beginning with the apostles, Dr. Warfield traces down to the present the history of all miracles or attempted miracles. It is done with the closest touch with the authorities and the facts, as stated by the advocates of the same. It is interesting to note the gradual increase in the number of miracles claimed, as time passes into the second and third centuries, and then the different types of means used in the cures, from the relics of saints to the faith and mind cures of the present.

The discussion in each case is marked by thoroughness and keenness. The lectures on Modern Faith Cure and Christian Science are of very special worth. The light thrown on them by the same phenomena, occurring at the graves of saints, is suggestive, to say the least. For straightaway reading these lectures are fascinat-

ing; as a reference book they are invaluable.
—S. C. H.

Ethical Philosophy (An). By Felix Adler. D. Appleton & Co., New York. Cloth. 380 pages. \$3 net.

The able author of this remarkable book claims for it that it "records [he does not say constructs] a philosophy of life growing out of the experiences of a lifetime." This idea of growth, or development, is emphasized throughout the discussion. The aim is not to be dogmatic in statement, but interpretative of personal experience, and guardedly prophetic of ethical views yet to come, when humanity sees less darkly through the glass of time and sense. It is assumed too that this substantial volume will supply a "finer and stronger life-basis" in these days of stress and struggle. The philosophical studies pursued by the author abroad and in America, and his forty years of active social service, certainly give him a right to be heard on this subject, and his publishers appear justified in saying for the book that it represents "the crystallized reaction of a fine mind to the circumstances of existence." The views are those of the writer himself, and do not set forth any official philosophy of the Ethical Culture Movement. At the same time, we are safe in assuming that this book comes as near to such a pronouncement as any work recently published.

The plan of treatment of this general subject by Dr. Adler is quite original. He divides his book into four parts: An autobiographical introduction describing the various stations on the road by which he arrived at his present position (with incidental appraisements of the Hebrew religion, of Emerson, of the ethics of the Gospels and of "social reform" movements,—as Socialism); an exposition of the philosophical theory; applications of the theory to the more strictly personal life (under the captions of the "Three Shadows," of sickness, sorrow, and sin—would not the logical and historical order be sin, sickness, sorrow?—and including a discussion of the so-called "Rights" of life, property and reputation), with, fourthly, an application of the principles enunciated to the expanding "social series" of the family, vocation, State, international society and the Church. The principal problems considered are, How to establish the fundamental ethical dictum that every human being ought to count, and is intrinsically worth while; How to attach a precise meaning to the term "spiritual"; How to link up the world's activities to the supreme ethical end, and How to lay foundations whereon to erect the conviction that there verily is a supersensible reality.

In this meaty volume so many points are raised, and such an amount of abstract criticism is compacted into it, that detailed judgment, within the limits of this review, is impossible. One of the positions keenly criticised, for example, is the contention of the Kantian ethics that man is an end *per se*, which Dr. Adler describes as an attempt "to deduce out of an empty formula a worth-while object," and for which he would substitute the view that while he does not find worth in others and in himself, he yet attributes it to them and to himself in virtue of the reality-producing functions of his own mind, which creates the ethical-manifold. (Kant's ethical order, by the way, is declared to be but a duplicate of the physical order.) Dr. Adler even dares to affirm that the Ontological argument for the existence of God (criticised on other grounds by Kant) may, by giving free rein to the reality-producing functions, which place the worth-endowed object, or ethical unit, in an infinite manifold, be secured in

a position where Kant's disproof does not even touch it.

As for the various "Applications" of the Adlerian ethic (many of them well-known views of the author, previously presented in various addresses) it is enough to say here that they are characterized by keen insight, practical acquaintance with actual social conditions, high idealism, and undoubted sympathy with humanity in its legitimate aspirations. Naturally, because of the aim of the volume, specific applications of the theory to details of political economy are few. Many thought-provoking sentences are found here and there in the discussion, as the remarks, "Virtues that bear the same name are not therefore the same virtues"; "To make too much of example is to check moral progress"; "Repentance is recoil"; "To forgive is to remember the past action, but to remember it as belonging to the past"; "Remember that as thou art linked to thy ancestry, so art thou linked to posterity." It would be easy, too, to specify some statements that seem reckless, though they are not meant in that spirit—as for example the remark that no individual, not even an individual Deity, can be an example to be copied by man. How many deities would Dr. Adler require in order to complete the circle of ethical exemplariness? Surely the Christian will continue to believe that Jesus Christ affords the perfect example, and wonder why any can ever raise a question as to whether His religion be final. In a chapter devoted to "The Teachings of Jesus" Dr. Adler, while expressing intense reverence for His character, and insisting on the originality of the teaching of the Galilean, objects that the Gospels do not show how the great interests of life are instrumental to a clearly defined ethical end. In making this point is he not seeking to set up as a goal, or a beckoning vision, just that sort of abstraction which he criticised in the Kantian doctrine of an "end"? We claim that in the teaching of Jesus the instrumentalism of life is at least implicit, if not explicit—redeemed humanity finding, by a succession of concrete sacrifices, communions, and social fellowships, a growing good—in the "life hid with Christ in God." Dr. Adler expresses his final creed by saying that he turns away from the thought of the self "toward the vaster infinite whole in which the self is integrally preserved," adding: "I affirm that there verily is an eternal Divine life, a best beyond the best I can think or imagine, in which all that is best in me, and best in those who are dear to me, is contained and continued. In this sense I bless the universe." In this confession the note of personality—as predicated of the Divine, and realized by a heavenly society—is not clearly sounded. Summing up we say of this subtly critical and very virile book two things: we are gratified that "Ethical Culture" should go so far toward a spiritual view of the world; we are disappointed that it should stop with the vast and the vague, when it might have the Christian vision.—C. A. S. D.

Frontier Missionary Problems: Their Character and Solution. By Bruce Kinney, D. D. F. H. Revell Co., New York. Illustrated. Cloth. 249 pages. \$1.25 net.

This book is an excellent illustration of the improvement which has taken place of late years in the presentation of facts regarding missionary work. It may fairly be said that the literature of missions is for quality and power quite on a par with other records of current events. Dr. Kinney, author of "Mormonism, the Islam of America," presents a very interesting survey of the conditions of life on the American frontiers, as seen by a missionary expert. He supplies a large amount of timely instruction regarding the Indian Prob-

lem, Mormonism, the Spanish in America, and what he calls "our own kith and kin," meaning by the latter, ordinary Americans who live to the west of the Mississippi. He deals sympathetically with "Our Brother in Red," exposes the continued menaces of Mormonism, insists on the need of intelligent work for Spanish Americans, and clearly exhibits the conditions which render imperative evangelistic work in behalf of the able, energetic, but too often secularized people who have left church associations behind them in the East and are now scattered out on the prairie, huddled together in the mountains, or chasing the dollar amid the roar of a thriving western city. The latter part of the book deals critically and suggestively with various problems and difficulties attending Home Missionary work in the United States. An index adds to the value of the volume.—*C. A. S. D.*

How God Calls Men. By Frederick Harris. Association Press, New York. Leatherette. 123 pages. 60 cents.

"How God Calls Men" supplies a series of quotations from the Bible with simple but apt comments on them, the aim being to prompt the reader to do some thinking for himself, and to search the Scriptures for other like instances of the Divine dealing with men called according to God's purpose.—*C. A. S. D.*

Making Good in the Ministry: A Sketch of John Mark. By Prof. A. T. Robertson, M. A., D. D., LL. D. F. H. Revell Co., New York. Cloth. 174 pages. \$1 net.

The hero is John Mark, a young man who heard the call to missionary enterprise. He obeyed hesitatingly, then enthusiastically. He was regarded a failure by Paul, but later one of the few that Paul wanted near him. A young man who made a mistake, but who made good.

The data for the life of this remarkable man is somewhat meager, but Dr. Robertson in graphic style pieces together his life story. His method is thoroughly scholarly. He is careful in his statements yet giving rein to his imagination in the legitimate filling in of the gaps in the story. There is a good bibliography at the end of the book.

We would especially commend his chapter on the Gospel of Mark. It is a sane treatment of the whole subject of the origin of the Gospels. He stoutly maintains the unity of the Gospel and its early date between 58 and 60 A. D. Perhaps he is giving undue weight to modern criticism when he says, "The priority of Mark's Gospel is now generally accepted by modern critics." May not the same arguments that make for its priority be valid if we regard it as the last of the three? This view has for its advantage that it admits of the possibility of a yet earlier date for Luke and Matthew, which seems in line with the latest trend of thought.

For a suggestive, readable story of the life of John Mark it would be hard to find a better.—*S. C. H.*

Religious Education in the Church. By Henry Frederick Cope. Chas. Scribner's Sons, New York. Cloth. 274 pages. \$1.25 net.

This book is written by an expert. Dr. Cope is in complete mastery of the literature. His bibliography given in notes at the close of each chapter opens the way for an intelligent study of the whole subject.

It is a timely production. The failure of the religious ideals and training of Germany to prevent the deliberate and national programme of robbery, massacre, and annihilation of helpless populations, is constantly in the author's mind. If the Church in America is to take the place of

moral leadership after the war it must improve its methods.

This book is an attempt to point the way that the Church must follow if it is to win that controlling leadership. The Church is defined as a "religious educational institution." Forms of worship, the Church's community programmes, occupy over one half of the book.

By "worship" is meant "the controlled development of the emotions in the directions desirable for their growth as religious persons." The presence of "oratory" is bewailed as a feature of public worship and as being out of place. Greater care should be given to the planning of the service, as being of supreme, not secondary importance.

All this is good, yet just here is the weakest part of the book. Dr. Cope is keenly alive to the present world crisis, but has he analyzed correctly the causes of the religious and moral collapse of Germany? It would seem that he fails here just where Germany failed. The Church is deprived of her message. According to Dr. Cope the Church is to teach reverence and morals, but there seems to be no standard that is definite; no message from God. "Oratory" is often meaningless. Rhetoric as used in many of our pulpits is an abomination. But if the preacher has a message that is burning like fire in his soul he cannot help using "oratory."

There seems to be a general haziness as to just what changes should be introduced, and some of the criticisms are due to his failure to recognize that the Church has a message. The Bible is removed from its position of supreme importance. The name of Jesus appears only once or twice, and once in a list of names, second to Socrates, that includes Homer and Euripides. The sort of worship and teaching advocated would never have made the Church in the first place, nor will it save the situation that we are confronting to-day. Yet if the minister will keep his message and will pay careful heed to all that is said on the subject of worship, he will find much that should be of the greatest value to him.

The latter part of the book which treats of the training of the young is full of practical suggestiveness. The social activities, the physical, the family, the public school, the Sunday school, all come in for discussion. It is a masterly survey of the field.

In the study of the content of instruction there occurs this sentence, "Why teach Hebrew Institutions, and neglect modern organized charities, relief problems and methods of reform?" This is a point well worth consideration. Here again we note that the Bible is not treated as God's revelation of His Will to the world. If the Church loses her Bible she has lost her message. It is this loss throughout large sections of Europe that has resulted in this revival of ancient paganism which is the curse we are fighting on the battle fields of France.

Let the reader keep in mind that the Church has a vital message from God; that every minister should be a prophet; that the people need more not less of the Bible, then this book can be studied with the proper perspective. This "ought ye to have done, and not to leave the other undone."—*S. C. H.*

Right and Wrong After the War. An Elementary Consideration of Christian Morals in the Light of Modern Social Problems. By Bernard Iddings Bell. Houghton Mifflin Co., New York. Cloth. 187 pages. \$1.25 net.

The title of this book is not very happy, but it is nevertheless an excellent little volume. Right and wrong are abstract terms, deriving their whole

meaning from a reference to an eternal norm, and hence the temporal notions of "before" or "after" do not apply to them. We think too that the order of the subtitle would better be changed so as to read "Modern Social Problems in the Light of Christian Morals." The purpose of the author, who is Dean of a Protestant Episcopal Cathedral in Milwaukee, is however made very clear in the preface, namely, to supply a tentative, not dogmatic or final, application of the unchanging moral principles of Christianity "to that way of living which is in process of becoming." It is assumed that the end of the present war will mark the beginning of one of the most momentous epochs in the world's history. Dean Bell, in brief compass, in this forward-looking book, gives a vigorous discussion of the present social structure, and indicates certain ways of readjusting the old morality—or, it would be better to say, the continuous grace of Christianity—to the new life. In his treatment of the reorganized social state he considers "The Problem of Restatement," "Problems Connected with the Hunger Urge," "Problems Connected with the Sex Urge," "Problems of the Local Community," and "National and International Problems." In his handling of these topics Dean Bell is bold, but not reckless, and constructive while he is critical. His book is a real inspiration to intelligent Church leadership in national and international affairs.—C. A. S. D.

Rural Problems of Today. By Ernest R. Groves. Association Press, New York. Cloth. 181 pages. \$1.

In the discussion of all modern sociological problems two qualities of methods are greatly needed—science and sympathy. Under the head of science should be included a broad collection of facts and an ability properly to appraise and interpret them; by sympathy we mean a sense for the value, possible or actual, in the other man, and a readiness to enter into the lives of one's fellow men, as they are leading them to-day. Professor Groves is a man of ability in both these lines, and the importance of the theme and his treatment of it are not to be gauged simply by the size of this rather small book, which contains much in a little. The special angle from which the rural social problem is here approached is the psychological, but it is easy to see that the real interest is moral and religious, looking to rural betterment—this motive being strong likewise in the author's other books, "Moral Sanitation" and "Using the Resources of the Country Church." Attention is called in particular to the rural home and family, rural schools, rural workers, and rural socializing agencies, such topics as "Mental Hygiene in Rural Districts," "The Social Value of Rural Experience," "The Mind of the Farmer," and "Psychic Causes of Rural Migration" being also discussed briefly but helpfully. This is one of the best of the volumes composing the series known as "Country Life Books."—C. A. S. D.

Task that Challenges (The). By O. M. Adams and E. M. Baber. Association Press, New York. Cloth. 50 pages. 25 cents.

This is a booklet aiming to develop the leadership of boys in the direction of duty to community, school and Church.—C. A. S. D.

Thoughts for the Kit-Bag. By Elizabeth Grinnell. Association Press, New York. Frontispiece. Cloth. 105 pages. 75 cents.

Humor, courage, and understanding common sense are necessary qualifications to the highest living of each one during these days. People and books which have these characteristics may be classed as

"essentials" of the war times. Thus this little volume has its place, for each short paragraph has some special message, delicacy of feeling and sympathy, based on a sincere trust in God which is very healthful. The author, who knows the meaning of suffering, has contributed a real note of optimism, while the appreciation of her life given in the foreword shows something of the source of her power and influence.—D.

War-Time "Over Here." By William Allen Knight. Pilgrim Press, Boston. Cloth. 139 pages. \$1 net.

This book gives us a number of little pictures of life over here during the war time. Some of them are evidently excerpts from some of the author's public addresses, but for the most part they are fascinating etchings taken from the daily life of our people:—now a scene on a street car, again the farewell at the railroad to the boys in khaki, or the first home-coming of the soldier boy, or it may be children at play and in their innocence throwing light on the questions that are shaking us all. It is well done. It makes one breathe the air of healthy optimism, to believe in the native goodness of men, by the recital of deeds of quiet heroism, though far from the scene of battle.

Here is a fragment: "Tell her," he said as the soldier train started, "that our first victory must be cheerfulness and we'll dig ourselves in to hold it." Here is another from a soldier: "No use talking, being busy out of doors brings a man closer to his Maker. And then, presumptuous as it may seem, I feel as though I begin to see a little way into the inscrutability of this war and the great power of God 'keeping watch above His own!'"

Here also is a quotation taken from the book which is worth memorizing. It is a Christmas message from Red Cross women of Boston.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend to all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift."

—S. C. H.

BOOKS RECEIVED.

American Institute of Sacred Literature and the Modern Historical Method of Bible Study (The). By Philip Mauro. Publication Office "Our Hope," New York. Paper. 16 pages. 5 cents.

Bohemian (Cech) Biography. By Thomas Capek and Anna Vostrovsky Capek. F. H. Revell Co., New York. Illustrated. Cloth. 256 pages. \$1.50 net.

Call of a War Task in War Time (The). By J. Lovell Murray. Student Volunteer Movement, New York. Cloth. 214 pages. 60 cents.

Catching Away the Good Seed. By Philip Mauro. Publication Office "Our Hope," New York. Paper. 24 pages. 10 cents.

Dispensational Truth or "God's Plan and Purpose in the Ages." By Clarence Larkin. The author, Philadelphia. Paper. 223 pages. \$2.50.

Experiment of Faith (The). By Right Rev. Charles Fiske, D. D., LL. D. F. H. Revell Co., New York. Cloth. 180 pages. \$1 net.

Heart of a Soldier (The). By Lauchlan Maclean Watt. Geo. H. Doran Co., New York. Cloth. 258 pages. \$1.35 net.

Historical Method of Assailing the Scriptures. By Philip Mauro. Publication Office "Our Hope," New York. Paper. 38 pages. 10 cents.

How God Calls Men. By Frederick Harris. Association Press, New York. Leatherette. 123 pages. 60 cents.

Laughter of God (The), and Other Sermons. By David James Burrell, D. D. F. H. Revell Co., New York. Cloth. 217 pages. \$1.25 net.

Millennium (The). By Wm. E. Blackstone. F. H. Revell Co., New York. Paper. 64 pages.

Pathfinders of the Soul-Country (The), and Other Sermons for Today. By Josiah Sibley, D. D. F. H. Revell Co., New York. Cloth. 209 pages. \$1 net.

Second Line of Defense (The). By Margaret Slattery. F. H. Revell Co., New York. Cloth. 189 pages. \$1 net.

Task That Challenges (The). By O. M. Adams and E. M. Baber. Association Press, New York. Cloth. 50 pages. 25 cents.

Time of the End (The). By I. R. Dean. Evangelical Publishers, Toronto, Can. Cloth. 166 pages. 75 cents.

Underwood of Korea. By Lillias H. Underwood, M. D. F. H. Revell Co., New York. Illustrated. Cloth. 350 pages. \$1.50 net.

What Has God to Do with This War? By E. Albert Cook, Ph. D. Association Press, New York. Paper. 37 pages. 25 cents.

What Kind of a Fight Are We In? By Ernest R. Groves. Association Press, New York. Paper. 42 pages. 25 cents.

Will the Christ Return? By J. Stuart Holden, M. A., D. D. F. H. Revell Co., New York. Board. 88 pages. 50 cents.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

All correspondence relating to this Course should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Give name, age and address with each set of answers, and send by letter postage.

Scripture to be Read.

Matt. xxii. 41-46; Matt. xxi. 1-11; Matt. xxvi. 6-13; Mark xii. 41-44; John xiii. xiv., xv., xvii.

Questions to be Answered.

1. What two men appeared with Christ at His Transfiguration and in what respect did they differ from other mortals who have gone to Heaven?

2. When was Christ's authority challenged by the chief priests and how did Christ silence them?

3. How often did God speak from Heaven commending His Son?

4. What unanswerable question did Christ ask the Pharisees?

5. When did He commend a poor widow and why?

6. What reasons did Jesus give for leaving His disciples?

7. What great promise did He give them?

8. What did He will to them?

XI. THE KING'S LAST MEETING WITH HIS CABINET.

The last year of the King's life on earth is one of sore trial. Lines of pain and sorrow can be seen upon His gentle, noble face. Galilee, where He has so long patiently and tenderly labored, has rejected

Him. He is indeed "a man of sorrows." It is so hard when those we have loved and trusted and helped turn their backs upon us! He spends much time communing with His Father and getting comfort and strength for the awful days before Him.

During this year God gave to three of Jesus' closest friends a vision of Him in His true glory,—a glimpse which they could never forget. It was His Father's testimony to His faithful life and a preparation for the terrible suffering through which He was soon to pass. One day Jesus took His three closest friends and went up into a mountain, and while they were there praying He was suddenly changed in such a wonderful way that He appeared radiant and dazzling like the sun, so that they covered their faces and could not look on His glory. Two messengers also came from Heaven and talked with Him of the events soon to take place in Jerusalem. God also spoke to Him from Heaven in a voice all could hear.

After this event, Jesus left Galilee and began His journey toward Jerusalem. He was on the way for six months preaching and healing over the whole land. He sent seventy of His followers out into the villages to preach and prepare for His coming. Jerusalem was His goal, and though He often turned aside to preach or heal, or bless the little children who were brought to Him, still He always turned again, for His face was set toward the Holy City. During this time He paid two short visits to the City, but the opposition among the priests and elders was so great that He

could not remain. His raising of Lazarus from the dead after he had been four days in the grave created such excitement and was so widespread that the authorities decided it would be necessary to get Him out of the way entirely by putting Him to death.

A week before the Passover began, Jesus and His Cabinet came to Bethany where He stopped for a quiet Sabbath with His friends, Martha and Mary and Lazarus. That evening a feast was given in His honor in the house of Simon, a Pharisee whom He had healed of leprosy. Tradition says that Simon and Martha had recently been married and that it was in their home that the feast was given in gratitude for what Jesus had done for them. For this, however, there is no Biblical foundation. During the feast, Mary, who watched Jesus with eyes of grateful love, noticed His sad, worn face and remembering His saying that He was soon to die, her heart sank within her. Suddenly she thought of the alabaster box of precious perfume which she had bought, perhaps to anoint the body of her brother Lazarus when he died. It was the most valuable gift she could lavish upon her Lord and King. Quietly slipping away from the table she brought the box and breaking it anointed the head and feet of Jesus as He reclined at the feast and then she wiped His feet with her beautiful hair. The perfume filled the house and those at the feast looked up to see who had been so honored. One of the disciples, who carried the common purse, exclaimed at such a waste! Think how low he must have sunk and how little he realized Who Jesus really was, that he should consider that any treasure given to Jesus was wasted! He said the perfume should have been sold and the money given to the poor, but Jesus understood Mary's love and sympathy for Him, and commended her deed, saying that it would never be forgotten, but that wherever He should be proclaimed, her deed also should be told.

After the Sabbath, Jesus and His disciples went up to Jerusalem. On the way they were joined by hundreds of pilgrims from Galilee and Judæa who were going up to the feast, until as they neared the city it had become a vast multitude.

Jesus had sent two of His disciples to a near-by village to get Him a mule on which to ride. When the crowd saw Him thus riding and knew that He was the One Who had taught them and performed so many wonderful miracles they began to shout and cheer, as to a king returning to the city in triumph. In their enthusiasm they tore off palm branches and threw them in front of Him and even took off their cloaks and spread them down for Him to ride over. For once Jesus let them have their will and did not try to quiet them. Even the children took up the shout of praise crying, "Hosanna to the son of David: Blessed is

he that cometh in the name of the Lord." He came indeed as a King of peace. He wore no crown and was riding a mule, but, nevertheless, He was greater than any king who came in triumph into his royal city.

Suddenly, around a bend of the road, they came upon their first view of the Holy City set upon its hills. It is a wonderful sight in the sunlight with its golden-domed Temple and dazzling white marble buildings. Jesus, Whose heart has been breaking as He rides to rejection and Death, now gives way and at the sight of the beloved city He breaks into bitter lamentation exclaiming, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And He wept over the City.

When the priests at the Temple saw the crowd approaching the city gate and heard the shouts of praise they were alarmed for they said, "Behold, the world is gone after him." And indeed so it seemed. It was a fickle world, however, which would soon turn from shouts of praise to shouts of murder. The priests and elders immediately held a council to decide how they could seize Jesus and put Him to death. They feared to do it publicly before the Passover while there were such crowds in the city lest there should be an uprising, but they determined that He must die, and even planned to put Lazarus to death too, because the fame of his resurrection had spread far and wide, and many believed on Jesus because of this miracle.

When Jesus and His disciples reached the Temple He cast out those who were buying and selling there, and overturned the tables of the moneychangers, saying, "My house shall be called the house of prayer; but ye have made it a den of thieves."

Turning instantly from His righteous anger at the defiling of His Father's house, He laid His hands upon the sick who came to be healed, and spoke words of forgiveness to those who came burdened with sin. Every day during Passover week He taught and healed in the Temple, and every night He and His disciples spent on the Mount of Olives.

The day before the Passover occurred one of the basest deeds of history. One of the King's Cabinet who had been closely associated with Him for three years and seen His loving ministry and heard His wonderful words, because he was so disappointed that Jesus was not going to seize the throne and set up His Kingdom, went to the chief priests and told them that if they would pay him enough money he would lead them to where Jesus hid Himself at night, and they could take Him without making any stir. They gladly promised to give him the price they would pay for an ordinary slave, and he took the money, with the promise to betray Jesus.

*Da Vinci.*

THE LAST SUPPER.

The next evening Jesus and His disciples (including the base traitor) went to an upper room in Jerusalem which had been prepared for Him in which to eat the Pass-over with them. When they arrived there was no slave to wash their dusty, travel-stained feet. It was beneath the dignity of any of the disciples to perform this menial task, so Jesus, their King, laid aside His outer cloak, tied a large towel about His waist and taking a basin of water He began to wash their feet and to wipe them with the towel. All submitted in shamefaced wonder until He came to Peter who flatly refused to submit to His performing such a task for him, but when Jesus told him that not to permit it would prevent his coming into complete fellowship with Him, he replied, "Lord, not my feet only, but also my hands and my head." Imagine the feelings of the one who had already sold the Master for a few pieces of silver!

Presumably, as they were at Supper, Jesus said, in such a sad voice, "One of you shall betray me." The disciples started back in horror, questioning who it could be. Jesus took a piece of wafer and dipping it into the central dish He gave it to Judas with a whispered command. Immediately Judas arose and went out into the darkness never to return.

After Judas had gone Jesus had His last and most important talk with His Cabinet and this talk we are privileged to hear because it has been preserved for us by His most loving disciple. In that talk Jesus told them that love was the badge of His real friends, and that the bread they were eating

and the wine they were drinking were the symbols of His body and blood which were to be given for the life of the world. He told them the reason He was going to leave them for a time and how they could prove that they were His true friends. He gave them a promise which has been fulfilled to His friends ever since. He left them His last will and testament and permitted them to hear His prayer to His Father, for them and for all who should believe on Him through their word.

After singing a hymn they went unto the Mount of Olives.

The names of those who have entered this Bible Course are as follows:

Margaret Booth, age 15, Ontario.
 Richard Brownlee, age 12, Iowa.
 Helen Carr, age 15, California.
 Margaret Detrick, age 16, Pennsylvania.
 Josephine Drury, age 10, Porto Rico.
 Ruth Evans, age 16, New Jersey.
 Ruth Ewaliko, age 14, Hawaii.
 Elsie Gladstone, age 15, Hawaii.
 Sherwood Hayden, age 14, Ontario.
 Mary Hedrick, age 12, Tennessee.
 Henry Hostetter, age 15, Pennsylvania.
 Laurita Kaa, age 15, Hawaii.
 Katharine Kaai, age 16, Hawaii.
 Martha Kahanu, age 15, Hawaii.
 Mary Kapu, age 15, Hawaii.
 Julia Kauka, age 14, Hawaii.
 Alice Momona, age 14, Hawaii.
 Arthur Pierson, age 13, New York.
 Blanche Ralston, age 13, Hawaii.
 Phoebe Richards, age 14, South Carolina.
 Virginia Richards, age 14, South Carolina.
 Reuel Roberts, age 14, New Jersey.
 Delia Smith, age 12, New Jersey.
 Asayo Tokunaga, age 14, Hawaii.
 Esther Vanderveer, age 11, New Jersey.
 Chay Kin Lee Wong, age 13, Hawaii.
 Helen Wong, age 14, Hawaii.
 Ruth Worth, age 11, China.
 Wilber Zimmerman, age 11, Pennsylvania.

THOUGHTS FOR THE QUIET HOUR.

SEPTEMBER, 1918.

Sunday, 1st. *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being. Acts xvii. 27, 28.*

Men of faith are always the men that have to confront problems. Blot God out, and your problems are all ended. If there is no God in heaven, then we have no problem about sin and suffering; no problem about the slum and the tenement house and the oppression of the poor and all the prosperity of the rich and sinful. But the moment you admit the existence of an all-powerful governing God, you are face to face with your problems. If you say that you have none, I question the strength of your faith. . . . It is the man of faith who, having the problem, always finds its solution, not always in an immediate explanation of the problem confronted, but in the new confidence that God can make no mistake. . . . "Shall not the Judge of all the earth do right?" That is the only place of rest. Knowledge of God creates problems; fuller knowledge of God answers them every one.—*G. Campbell Morgan.*

Monday, 2nd. *Obeys my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Jer. vii. 23.*

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—*George Eliot.*

Tuesday, 3rd. *In thy name shall they rejoice. Ps. lxxxix. 16.*

The name of God is all that is known of Him. Wherever the word "name" occurs it never means a mere title or epithet, but a character, the revealed character of God; and in proportion as we get to know this

"name" and what it means in all its fullness, we shall have joy, which will thus depend, not upon ourselves, but upon God. . . . This is a need of the Christian life, one which ought to be considered again and again, the need of unchanging joy. If in our daily life we do not realize what this means, we are lacking in one of the essential features of Bible Christianity.—*W. H. Griffith Thomas.*

Wednesday, 4th. *I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Ps. lxi. 4.*

Here is a beautiful combination—worship and confidence! The relation is not only beautiful, but strictly sequential; for worship is confidence, and confidence is worship. Truly to kneel before God is to express trust in Him, and truly to express trust in Him is to bow down and worship at His footstool. This is the complete idea of worship: not prayer only, not hope only, not adoration only, not a blind dependence only; but all combined, all rounded into one great act of life.—*Joseph Parker.*

Thursday, 5th. *Ye that love the LORD, hate evil. Ps. xcvi. 10.*

Stand in relation to righteousness as God does, loving it with supreme delight, hating its opposite with inextinguishable indignation. Morality without passion is etiquette, not righteousness. There is little reality in our goodness until it stirs the soul to its depths.—*W. L. Watkinson.*

Friday, 6th. *If . . . we suffer with him, . . . we may be also glorified together. Rom. viii. 17.*

If we suffer, we shall also reign with him. 2 Tim. ii. 12.

I used to be perplexed by the fact that so many good people suffer. Why is it that the followers of Christ have to meet the same sorrows as those who are not His followers? Then I remembered that it was not the purpose of Christ to exempt His disciples from the ordinary limitations of

humanity. He came to help them bear their burdens, to take their hands when they go through the deep waters and to be close to them when the darkness falls.—*Arthur J. Brown.*

Saturday, 7th. *Blessed are those servants, whom the lord when he cometh shall find watching. Luke xii. 37.*

Would that blessing be yours if He should come to-day? Would He find you watching?—*R. A. Torrey.*

Sunday, 8th. *Come ye . . . apart. Mark vi. 31.*

Have you and I to-day
Stood silent as with Christ, apart from
joy or fear

Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more
true,

More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time, in thought, our hand to lay
In His, and then compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk
erect

Through storm and flood; detect,
Within the hidden life, sin's dross, its
stain;

Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me.

—*Selected.*

Monday, 9th. *Jesus . . . prayed, saying, O my Father, . . . let this cup pass from me: nevertheless not as I will, but as thou wilt. Matt. xxvi. 36, 39.*

That life is most holy in which there is least petition and desire and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish and leave it or merge it in God's will.—*F. W. Robertson.*

Tuesday, 10th. *Not to be ministered unto, but to minister. Matt. xx. 28.*

"O my God, grant me" (so they are taught to pray in some monasteries in France), "grant me that to-day I may be of some use to some one." If God, for our good, see fit to deny us all else, may He, as His best gift of all, grant us this—to be of some real, of some deep use to our fel-

low men before we go hence and are no more seen.—*Dean Farrar.*

Wednesday, 11th. *I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Eph. iii. 7.*

Scholars tell us that there are three words in the Greek translated "minister" in the English Bible. . . . One of these which Paul delighted to use means under-rower. The figure is taken from the ancient trireme, in which the captain, standing before the oarsmen, gave them the stroke; as they struck with him, they, of course, struck with each other. Paul's ambition was to be an under-rower to Christ, to take the stroke from Him, to find out what He was doing in the world, and then come up "to the help of the LORD against the mighty."—*A. C. Dixon.*

Thursday, 12th. *Father, . . . glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 1-3.*

Goodness and beauty of character, possessed by Jesus as no other man ever possessed them, were not enough; the world had to be impressed at that time with the supernaturalness of Jesus. . . . For He had come to establish a supernatural religion; or perhaps I should put it in another way—He had come to perfect a supernatural religion.—*Len G. Broughton.*

Friday, 13th. *Live in peace. 2 Cor. xiii. 11.*

My soul, where art thou planted? Do thy roots take hold of that which means tranquillity and comfort for others as well as thyself? or art thou dwelling where nothing Christlike can grow? There will be no fruit to perfection if we remain in bitterness and strife. Such things slay all fruitfulness and prevent development. We might just as well expect to grow wheat in ice, or grapes in snowdrifts, as holiness where anger, malice and envy abound. If we live in peace we shall grow in grace, but if we dwell in strife we shall become fruitless and unprofitable.—*Thomas Champness.*

Saturday, 14th. *Fear none of those things which thou shalt suffer: . . . ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.* Rev. ii. 10.

Prize inward exercises, griefs, and troubles; and let faith and patience have their perfect work in them.—*I. Penington.*

Sunday, 15th. *By day . . . a pillar of . . . cloud; . . . by night . . . a pillar of fire.* Ex. xiii. 21.

Now, as of old, the cloudy pillar that leads the way through the wilderness days grows luminous at nightfall. Its aspect may be that of stern command in the morning, when it calls for breaking camp, folding the tents of pleasant dreams, and leaving peaceful resting places for the weary march. It may seem but a cloud of mystery, pitiless and impenetrable as it leads on over the desert sand where the heart faints and the step falters; but always to those who follow it grows bright at nightfall. Tender radiance shines through it to brighten all the darkness and banish the gloom for those who fall asleep where it keeps guard.—*J. R. Miller.*

Monday, 16th. *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.* Matt. vi. 25.

It has been well said that no man ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—*G. MacDonald.*

Tuesday, 17th. *We know . . .* 1 John ii. 3, 5, 18; iii. 2, 14, 19, 24; iv. 6, 13; v. 2, 15, 18, 19, 20.

"We know" . . . , "we know" . . . , "we know." . . . This is the positivism of the Apostle John. What a brave, happy, confident note he strikes! And how welcome it falls upon the ear in these days of uncertainty and unrest! "Behold," says the poet,—and he expresses the doubtful, hesitant, pessimistic spirit of the age,—"we know not anything." But that is not John's

note. . . . John speaks as a man sure of his ground, who has set his foot upon the rock and feels it firm beneath his tread.—*J. D. Jones.*

Wednesday, 18th. *Singing and making melody in your heart to the Lord.* Eph. v. 19.

Don't let the song go out of your life,
Though it chance sometimes to flow
In a minor strain, it will blend again,
With the major tone you know.

What though shadows rise to obscure life's
skies,
And hide for a time the sun,
The sooner they'll lift and reveal the rift,
If you let the melody run.

Don't let the song go out of your life,
Though your voice may have lost its trill,
Though the tremulous note may die in your
throat,
Let it sing in your spirit still.

Don't let the song go out of your life,
Let it ring in the soul while here,
And when you go hence, 'twill follow you
thence,
And sing on in another sphere.

—*Selected.*

Thursday, 19th. *What mean ye, that ye use this proverb, . . . The fathers have eaten sour grapes, and the children's teeth are set on edge? . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* Ezek. xviii. 2, 20.

The sins of the fathers are only ruinous when sons make them their own. The inherited bias may be strong, but it is not everything that is in any man's nature, and it is only when he ignores or renounces the relation to God, and freely makes the evil inheritance his own, that he makes it into a condemnation, and puts it between himself and life.—*James Denney.*

Friday, 20th. *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts.* 1 Pet. ii. 11.

Unless the flesh is to conquer and spiritual religion to vanish from the earth, earnest men and women will have to go on denying themselves a great number of fleshly indulgences and inclinations. Some of them for your own sake, because they

war against your soul and hinder your spiritual progress. Some of them for your neighbor's sake, because they would cause him to stumble and weaken your influence with him. Some of them for your Lord's sake, because they would interrupt in some way your service of Him.—*William R. Richards.*

Saturday, 21st. *As for thee, the LORD thy God hath not suffered thee so to do. Deut. xviii. 14.*

We give thanks often with a tearful, doubtful voice, for our spiritual mercies *positive*; but what an almost infinite field there is for mercies *negative*! We cannot even imagine all that God has suffered us not to *do*, not to *be*.—*Frances Ridley Havergal.*

Sunday, 22nd. *Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.*

Let me give you a rule in life for awakening your love and sympathy. First put yourself in the other person's place, and then try to help him. You are compelled to associate with some persons who always seem to do every little thing in such a way as to make themselves unendurable. To use an everyday expression, "they always rub you the wrong way." Now just imagine yourself in their place. Make their sorrows your own, give full credit to their virtues and then try to help them. It may be that they have some anguish of soul, or some hidden disappointment, which, did you but know, would melt your heart with pity for them. If their surroundings were yours it may be that you, too, would be far less endurable than you are.—*D. L. Moody.*

Monday, 23rd. *Thy neighbour as thyself. Matt. xix. 19.*

The habit of looking on your neighbor's life with some such interest as you do on your own, is a key that, as long as you live, will unlock larger worlds to you continually.—*Selected.*

Tuesday, 24th. *By this we know that we love the children of God, when we love God, and keep his commandments. 1 John v. 2.*

Doctor Forsythe has very well said, "No man can ever say 'My brother,' until he has

first said, 'My God.'" And no man can ever say "My God," until he can first say, "My guilt." First, the revelation of your guilt; then the revelation of God's infinite provision through His love for you; then that love will react upon you so that you can say, "My brother," as you have never said it before.—*James A. Francis.*

Wednesday, 25th. *Abraham dugged [a] well, ... and planted a tree in Beer-sheba. Gen. xxi. 29-33 (margin).*

Trees and wells, especially in dry or desert places, were naturally associated, as at Elim. The well watered the tree and the tree sheltered the well, and the two together made an oasis. Blessed is the disciple who wherever he goes digs a well and plants a tree—opens up the testimony of the Word to others and himself illustrates and vindicates it by his own living witness, and so makes in this desert world one more oasis.—*A. T. Pierson.*

Thursday, 26th. *His heart is fixed, trusting in the LORD. Ps. cxii. 7.*

Essential to navigation is the compass. The needle, touched by the lodestone, ever points northward. Whatever may be the direction of the ship, however its course may be changed—from north to south, from east to west—still the needle ever turns to its pole. A sudden gust, a mighty wave, may turn the ship from its course, but no stormy blast can alter the direction of that needle, which in the night as well as in the day, in the tempest as well as in the calm, still points to its true home and shows the pilot how to steer. So let our hearts be a compass needle, touched with Divine love and ever pointing to its Source.—*Newman Hall.*

Friday, 27th. *Perfect through sufferings. Heb. ii. 10.*

It is only through temptation, suffering, victory, that moral worth is attained, that soul power is developed. Even the Christ was Himself made perfect by the things which He suffered, being tempted like as we are. No, there is no short cut to salvation, from selfish purpose, low ambition, unworthy motives—no easy way, no magical plan, no scheme of redemption whereby we may become Christlike in life and char-

acter. Remember His own word: "The kingdom of heaven is within you."

"By the thorn-road, and none other,
Is the crown of victory won;
Tread it without shrinking, brother.
Jesus trod it—press thou on."

—Alexander T. Bowser.

Saturday, 28th. *Behold, how great a matter a little fire kindleth! Jas. iii. 5.*

It is astonishing how soon the whole conscience begins to unravel, if a single stitch drops; one little sin indulged makes a hole you could put your head through.—
Charles Buxton.

Sunday, 29th. [*Peter*] *denied, ... saying, I know not what thou sayest. . . . Again he denied with an oath, I do not know the man. . . . Then began he to curse and to swear, saying, I know not the man. Matt. xxvi. 70, 72, 74.*

How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second

temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time, it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolutions.—*Hugh Macmillan.*

Monday, 30th. *Put them in mind to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. Titus iii. 1, 2.*

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has,
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticise.

—Amos R. Wells.

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

CONQUERING EVIL.

(Sept. 8, 1 Kings xxi; Eph. v. 6-21.)

Sept. 2. 1 Kings xxi. 11-20.
Sept. 3. Eph. v. 6-14.
Sept. 4. Eph. v. 15-21.
Sept. 5. Rom. xii. 21-xiii. 10.
Sept. 6. Dan. i. 8-20.
Sept. 7. Ps. cxxxix. 19-24.
Sept. 8. 1 Cor. ix. 19-27.

The evil of the world is due to the shutting out of God. As we have it in Rom. i. 28: "As they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." If, then, we are to eradicate evil, we must ourselves be God-filled. We must arise from among the dead, and let Christ shine upon us. We must look carefully how we walk; not drunken with the intoxicating wine of human applause, honor, flattery, self-esteem, but as "filled with the Spirit." These and similar injunctions in Eph. v. 15-21 indicate the temper and character becoming those who essay to cope with the corruption that is in the world through men's refusal of God.

The ancient rule for Christ's disciples was stated as threefold: *Purgation*, the cleansing of flesh and spirit; *Illumination*, to know God intimately; and *Union*, in which the soul is conscious of the inflowing of the river of life, which is clear as crystal, cleansing, and enabling the soul. Satan cannot cast out Satan. Flesh and blood, representing the activities of the human will, cannot exorcise the spirit of selfhood, which is at the heart of wickedness and worldliness. It is only they who are animated by the love of God, and the Spirit of God, who can cast out the devil. (See Mark ix. 28, 29.)

THE SOURCES OF ELIJAH'S STRENGTH. It was because of Elijah's spiritual supremacy in these respects, that he was able to bring Ahab to penitence. He had "no fellowship with the unfruitful works of darkness," and was able therefore to reprove them. (See Golden Text, Eph. v. 11.) Archimedes vowed that he could move the world, if only he could obtain a fulcrum

for his lever, outside the world. We must have a position above men, if we would lift them. You cannot lift a man unless you are stronger than he is, and occupy a higher vantage ground. It was, due to Elijah's moral and spiritual elevation that he was able to perform the extraordinary results of which we are informed in 1 Kings xiii.-xxi.

(1) *He stood in the presence of God.* (See 1 Kings xvii. 1.) We are reminded of "the tribe of Levi, [separated] . . . to stand before the LORD to minister unto him" (Deut. x. 8); of the words of the Queen of Sheba respecting Solomon's servants (1 Kings x. 8); and of our Lord's words, among the most inspiring He ever spoke, in Luke xxi. 36. Gabriel informed the maiden chosen to be the Mother of our Lord, after his natural birth, that he stood in the presence of God. (See Luke i. 19.) But this is not the exclusive prerogative of angels and archangels, nor is it an experience reserved for the other world, but here and now, each humble and holy soul may stand in the Throne-Room of God, and may hold that face-to-face fellowship which enables us to receive first-hand revelations of the Father's will. (See Rev. xxii. 4.) To stand in that Presence—the Presence of the living God—in daily fellowship, makes one, as it made Elijah, indifferent to human fear. To have seen God is to be absolutely independent of Pharaohs, Ahab's, or Herods. Those who are "afraid of a man that shall die, and of the son of man which shall be made as grass," have not seen "the LORD [our] maker, that hath stretched forth the heavens, and laid the foundations of the earth" (Isa. li. 13).

(2) *He was very susceptible to the Word of God.* "The word of the LORD came unto him." (See xvii. 2, 8, 16; xviii. 1; xxi. 17.) The ear of the priests was anointed by blood and oil. We all need to be awakened morning by morning by God, and to yield to Him the unopened ear. (See Ps. xl. 6; Isa. i. 5.) Our Lord was always saying, "He that hath ears to hear, let him hear." One of His greatest miracles was on the ear of the deaf-mute (Mark vii. 32). Just as wireless messages are ever floating through the ether and breaking on our ears, but we are deaf to them, so the commands, exhortations, and

consolations of the Gospel abound in the spirit world, but we are often too drowsy, or too absorbed, or too taken up with the buzz of many human voices, to be aware. We need a holy awareness, so that when "the word of the LORD" comes to us, like a wireless message, our spirit may be as the receiver to the transmitter, and we may at once arise to obey.

(3) *He was especially given to prayer.* We must prevail with God, before we can prevail with man. (See Gen. xxxii. 28, margin.) General Gordon used to say when he rode unattended into the camp of an Arab slave driver, that he had already overcome him in the spirit, by faith and prayer, before he met him in the flesh. "Elias," says James, "was . . . subject to like passions as we are, and he prayed"; i.e., he turned the tides of a naturally strong and vehement nature into the channel bed of prayer. Do not seek to extinguish passion but direct it. Elijah prayed earnestly that it might not rain: and it rained not (Jas. v. 17, 18). He cried unto the Lord for the widow's son—the child that he had laid on his own bed, breathless and lifeless. He came near God on Carmel when he asked that He would vindicate Himself before the assembled multitudes. He bowed himself upon the ground at the top of Carmel, and prayed for the abundance of rain to visit the parched lands. In Horeb he spoke with God face to face. He was mighty in prayer before God, and they who bow themselves to the ground in absolute lowliness of submission before some great act of heroism, are they who stand unblanched and commanding in strength when they approach some giant wrong. Here they are as a bulrush swept by the lightest breeze, there they are as an oak, wrestling with and flinging back the storm.

(4) *Elijah was consumed with one passionate desire to maintain and defend the honor of God.* The worm at the root of the gourd is self-seeking. Our fairest efforts often fail because some selfish prompting has incited them. We want fame, name, honor amongst our fellows, ascriptions of praise and credit, which are really due to God only. Our good deeds, like those of the Pharisees, are to be seen of men. In contrast with this, the character and life work of Elijah stand clear cut

and conspicuous. They burn like anthracite coal, without smoke. Once only did his self-consciousness emerge, when, at Jezebel's threat, "he arose, and went for his life." Leaving Israel when the assembled multitudes had acknowledged that Jehovah was God, and when leadership in the bitter war was desperately required; forsaking his post for the rebuke and condemnation of the royal transgressors; flinching at the supreme hour of crisis from paying the cost of his own life—he had arisen to flee to the frontiers of Judah, and beyond to the trackless waste of the desert. Here only, and once, had he allowed self-interest to clash with duty. But for all the rest of his heroic life the honor of God was his supreme consideration.

Listen to the cry, which summed up his deepest motives and convictions: "I have been very jealous for the LORD God of hosts,"—"Hear me, O LORD, hear me, that this people may know that thou art the LORD God." We are reminded of our Lord's consuming zeal, which recalled to His disciples the ancient confession of the Psalmist: "The zeal of thine house hath eaten me up." Paul also expressed it in his own inimitable way, "The love of Christ constraineth us" (John ii. 17; 2 Cor. v. 14). It was this purity of motive that convinced Ahab of his sin, because it flung a fierce revealing light on the avarice that had filched the vineyard from Naboth to add to his royal demesne.

When the servant of God is possessed of these qualifications he does not quail before the sinner, though he be an Ahab or a Herod; and when he speaks, the stoutest sinner, like Ahab, is smitten with remorse and terror. (See ver. 27.) There must be sure work wrought in the soul, before there can be any mitigation of the sentence that his sin deserves. But He Who is severest in condemnation will be glad, at the first sign of genuine repentance, to restore the sinner from the error of his ways. (Compare ver. 29 with Gal. vi. 1-3.) God is rich in mercy. He pardoneth and absolveth all who repent, and unfeignedly believe His holy Gospel. Though their sins be as crimson, they are made white as snow, and removed as far as the east is from the west. (See Hosea vi. 1-3.)

GOLDEN TEXT: Eph. v. 11.

WINNING THE WORLD TO CHRIST.

(Sept. 15, Matt. v. 13-16; xxviii. 18-20; Acts xvi. 6-15; Neh. i.)

Sept. 9. Matt. v. 10-16.
Sept. 10. Acts xvi. 6-15.
Sept. 11. Neh. i.
Sept. 12. Phil. ii. 5-16.
Sept. 13. John iv. 4-15.
Sept. 14. John iv. 28-42.
Sept. 15. Rom. x. 8-15.

There is no doubt that the main business of the Christian Church is to win this world for Jesus Christ. In this dispensation we have to remember that our work is eclectic, *i.e.*, we have to give our witness to our Lord, much as a magnet is put down among steel filings which are mingled with dust. The Gospel of Christ Crucified will attract to the Saviour all whose hearts have a Divine affinity with Him, and these in turn will pass on to others the magnetic attraction. The Gospel must be "preached in all the world for a witness," and God will take out from among the nations "a people for his name" (Matt. xxiv. 14; Acts xv. 14). In the next age, which is close upon us, "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." It should be a solemn question with each of us: What am I doing to win this world for Jesus? In terms of the Lord's commission for the present age, What am I doing to evangelize the world, *i.e.*, to bear witness among the heathen to the saving power of Christ crucified? The references given above suggest four ways in which this may be done.

1. THE INFLUENCE OF OUR PERSONAL CHARACTER. In Matt. v. 13-16 this is compared to salt and to lamps. In each of us there should be the savor of *salt*, arresting the corruption which is in the world through lust. The blush, the remonstrance, the turning away from the coarse joke or allusion are antiseptic. We should seek to arrest evil, as a soldier may arrest an explosive by thrusting it into a bucket of water. But we must also be as lamps that give light and heat. We shine by being lighted by Christ. "The spirit of man is the candle of the LORD" (Prov. xx. 27). It matters little what the nature of the candlestick may be. Whether gold, silver, or china, is of small consequence, so long as the candle is lit. "Men light a candle." The life is the light of men. When Christ

lives in our heart we shine. But we must burn as well as shine. John the Baptist was "a burning and a shining light" (John v. 35). He was full of ardor, love, and passion. Socrates gave light, but did not burn. Wesley gave light, and he burned with ardent love to the Saviour. We must beware of the *bushel* of inconsistency, which may hide and neutralize our testimony for our Lord. We must accept any *stand* on which our Father may choose to place us. The stand is the opportunity given us by birth or hard work, our situation in service, our share in the life and business of the community. It is a blessed exchange when a man takes the bushel off his light and turns it upside down, so that it becomes a stand. There is no such power for sobriety as when a hard drinker becomes a temperance advocate. At times God may have to trim your light, but He will not entrust this sacred business to another and will use snuffers of gold. (See 1 Kings vii. 50.)

2. BY GOING FORTH TO MAKE DISCIPLES (Matt. xxviii. 18-20). The command is very emphatic, and probably we shall never understand the tremendous significance of the preface and the conclusion. What is the *preface*? "*All power is given unto me.*" Probably we shall never experience that "all power," until we step out in faith on Christ's constraining might. What is the *conclusion*? "*Lo, I am with you all the days unto the end.*" Probably we shall never realize the Master's presence, until we start forth at His bidding. He says "Because the all power is Mine, and My all presence is yours, therefore go into all the world, and as you go, you will experience the significance of the *all power, all nations, all things, and all days.*" The salvation of mankind is God's work, but as at Cana the Lord needed servants to ladle out the wine from the jars, and on the mountain needed Apostles to dispense the loaves and fishes, so now He needs our fellowship. If we cannot go we should *let go, i.e.,* we must not put obstacles and hindrances in the way of any who are disposed to go. We must also *help to go, i.e.,* we must find a substitute. There are many people now, who are living on a very small part of their income, that they may give all the remainder to the support of some

missionary brother or sister, through whom they are fulfilling Christ's command.

3. BY LIVING IN THE WILL OF GOD (Acts xvi. 6-15). Forbidden when planning to go West to Ephesus and Asia Minor, and checked when they wished to go eastwards to Bithynia, there was nothing for it but to keep straight on to the great city of Troas, on the seacoast. There the travellers met Luke, whose presence is denoted by the significant pronoun *we*; and thence the man of Macedonia beckoned from Europe. Whenever you are doubtful as to your course, submit your steps to the guidance of the Holy Spirit. Ask Him to shut every door but the right one. In the meantime, continue along the path which you have been treading. Abide in the calling in which you were called. Keep on as you are till you hear the Voice that bids you go far hence to the heathen. The Spirit of Jesus waits to be to us what He was to Paul. Only let us be careful to obey His least monitions. When doors are shut right and left, an open road is sure to lead to Troas. There Luke awaits, and visions will point the way, vast opportunities will open, and a large field of service will endorse your simple reliance on the unerring guidance of the Comforter.

4. BY PRAYER (Neh. i. 1-11). The good Nehemiah little expected that afternoon, when he was meditating before God, that his brother Hanani was so near, with disturbing tidings. He sets us a noble example by his immediate resort to prayer. *What has not prayer wrought for missions?* On January 1, 1854, a little group of five missionaries mounted the hill which overlooks Ongole in South India. They saw the large city with its mosques and temples, and counted fifty villages dotting the plains, and wholly unchristian. Kneeling, each in turn besought the Lord for the saving help of His right hand. In March, 1867, two converts were baptized. Shortly after, the number of baptized converts had risen to ten thousand, and to this day the revival goes on without a break.

The following incident was told me by the late Mr. J. Hudson Taylor. A station in China was remarkable for a constant revival. Inquirers were constantly being turned to God. The reason seemed inexplicable. After a time Mr. Taylor returned

to England, and at a certain place was warmly greeted by a stranger, who showed great interest in that mission station. His particular knowledge of the missionary who was at work there awakened curiosity, and Mr. Taylor learned that this man had heard this place mentioned years before as specially needing prayer, and had set himself to focus his intercessions on its behalf. Here is an example of focused prayer. The light of the sun is too diffused to set anything on fire; but it may be so focused by a lens as to ignite materials of paper and wood. So if we were to focus our prayers, we should be able to affect places and people that we have never seen.

In his Revival Lectures, Finney tells of a pious man in Western New York, sick with consumption. He was poor and had been sick for years. An unconverted merchant was very kind to him, and the only return he could make was to pray for his conversion. By and by to the astonishment of everyone that merchant was converted, and a great revival followed. This poor man lingered for several years, and after his death his widow put his diary into Mr. Finney's hands. From this it appeared, that, being acquainted with about thirty ministers and churches, he set apart certain hours in the day to pray for each of them, and also for different mission stations. His diary contained entries like the following: "To-day I have been enabled to offer what I call the prayer of faith for the outpouring of the Spirit on the — Church." Thus he had gone over a great number of churches. Of mission stations he specially mentioned Ceylon. Not long after the dates mentioned, mighty revivals had commenced nearly in the *exact order of his praying*. We can never forget how Mr. Moody's first memorable visit to Hammersmith, London, was in direct answer to the prayers of an invalid girl, who had never ceased to pray that he might come, though, as she believed, he was still on the American Continent. Let us believe that prayer and faith will accomplish miracles of salvation.

GOLDEN TEXT: *Mark xvi. 15.*

FRUITS OF THE CHRISTIAN LIFE.

(Sept. 22, Matt. xxv. 14-30; v. 1-12.)

Sept. 16. Matt. xxv. 14-30.
Sept. 17. Matt. v. 3-10.

Sept. 18. Ps. i.
Sept. 19. John xvi. 22-28.
Sept. 20. Phil. iv. 4-9.
Sept. 21. John xv. 1-8.
Sept. 22. 2 Tim. iv. 1-8.

Oh, the blessedness! exclaims the Psalmist. There is a condition of soul within our reach which the Master describes as *blessed*. We need not postpone our enjoyment of it until we pass through the gate of the city. It may be entered here and now. The gates of this city stand open, night and day, and at any moment we may tread its streets, and join its convocations, for it is written, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." (See Heb. xii. 22.) And thus we may at any moment step into this life of blessedness, because we have not to earn it by long and devoted service, but to commence to live on the lines laid down here by our Lord. Not to do, or suffer, or feel, but only *to be*.

THE INGREDIENTS OF THIS EXPERIENCE.

It is blessed to belong to the Kingdom of Heaven, to be comforted with Divine consolations, to inherit joy and help from all the experiences of this earthly life, to be filled with the hidden manna, and to drink of the living water, to be the recipient of mercy, to have the vision of God, and to be recognized as His children. Put all these together, as you might put together the flowers from different flower-beds, and you have all the ingredients and elements of *blessedness*.

But if we would possess the fruit, we must be prepared to sow the seed. "*Poor in spirit.*" We must feel that we have no power to meet the demands made on us, but must open our whole being to the entrance of the wealth and power of God. Our Lord became poor for our sakes. He emptied Himself. He determined not to speak His own words, follow His own plans, or work His mighty works in His own energy; but to become the channel or instrument through which His Father spoke, wrought, and reconciled the world to Himself. "*They that mourn.*" We contrast our sins and failures with the love and purity of our Saviour; we hear the sob of broken hearts; we realize the awful contrast between what God meant His world to be and what it is; and we cannot but join with Jeremiah in the Book of Lamentations. "*The meek.*" The meek are not

pusillanimous or weak cowards. They accept injuries at the hand of wrongdoers, because they believe it is possible to vanquish hate by love, and contumely by patience. They will accept flouts and sneers, if only they can discover an opportunity for winning some obdurate persecutor. It is with them as with God, Who refuses to be put aside by the opposition and malevolence of His creatures, but continues to send rain and sunshine, that His gentle goodness may win men back to Himself. We must not suppose that the meek are deficient in strength of purpose or force of will. Let the cause of righteousness, justice, or truth be challenged, and none are so unbending and courageous as they are. Of the wrongs done to them they take no count, because they desire the salvation of the wrongdoer. But they dare not refrain from bearing witness, both by speech and act, whenever the sacred majesty of truth is assailed.

"They that hunger and thirst after righteousness." The true heart realizes its need for more truth; the loving for more love; the pure for more purity. "My soul thirsteth for thee; . . . my soul shall be satisfied; my soul followeth hard after thee" (Ps. lxiii. 1, 5, 8). We long for the ultimate triumph of righteousness in our own hearts and in the world; and when the longing has reached the pitch of infinite pain, it is on the point of being satisfied. *"The merciful."* They are generous to the fallen, gentle to the weak, and gracious to the offender. From the heart of mercy soothing balm goes forth to the wounds of sufferers and the bitter grief and anguish of the world. It was thus that the Lord Himself felt for His murderers, when He bore their sins, prayed for their forgiveness, wept true human tears over their impending fate, and from the throne of His glory sent the Spirit to change their hearts. *"The pure in heart."* Those who have had much forgiven are quick to discern the first symptom of impurity, and turn from it with shuddering horror. The knowledge of what sin cost our Lord, and still costs Him, makes the least thought or act of impurity agonizing, lest it should add one more pang to that heart which has been pierced by so many sorrows. It is said that Adam and Eve needed no garment,

at their first creation, because their native innocence emitted rays of light which engirdled their person as a luminous atmosphere. As much may be said of love, for where it dwells it sheds out light and flame. *"The peacemakers"* are always endeavoring to stop the contagious progress of evil by reconciling men with God and man with man. They are always on the watch for opportunities of untying the knots of tangled strife, feud, and misunderstanding. They are sons of the God of peace. They "live peaceably with all men," and are willing to be crucified if their sufferings can bring peace on earth and good will among men. That all these should be *"persecuted for righteousness' sake"* is not surprising. They are not of the world, or else the world would love its own. They are not of the world even as their Master was not of the world. The servant is not above his Lord, and cannot expect better treatment.

It may be very naturally asked, how these qualities may be obtained. The answer is given by our Lord, when He says, "The branch cannot bear fruit of itself, except it abide in the vine" (John xv. 4). We must live in Christ by prayer and faith, and open all the channels of our being to Him that He may abide in us. It is the sap of the root in the branch that makes it fruit; and what the sap is to the vine plant, the Spirit of Jesus is to us. When this union is maintained, the Spirit will mysteriously and almost insensibly fill us, the immediate result of which will be the fruit, which is referred to in the Octave of Beatitudes, and which is also enumerated in Gal. v. 22, 23. The Holy Spirit must come on us, and overshadow us; Christ must be formed in us; love, the fruitful parent of this blessed progeny, must reign in our heart, then only the blessed life becomes possible.

THE PARABLE OF THE TALENTS. If the Beatitudes are intensive, the Talents are extensive. When character is formed, it is competent to rule. Almost unconsciously the soul that has become closely allied to Christ becomes invested with influence and opportunity, which lie on the line of his natural ability (ver. 15). The effect of close fellowship with the Spirit of Jesus is to enhance, develop, and unfold natural

qualities of soul life. The Talents probably belong to the departments of service in which we should naturally have excelled; but, as believers, our powers are greatly augmented, first, because they are cleansed from impure motives; second, because they are infilled by the Spirit of God; and third, because they are recognized by others as being pure, benevolent, and helpful in the highest degree.

The five-talented man represents the highly gifted souls among us, to whom leadership in politics, morals, philanthropy is gladly acceded by universal consent. The two-talented stands for the average man, the person of moderate abilities. He does not attain to the front rank, but he holds a respectable and influential position. At the last it is found that the same average of success has been given to him as to the former. Each has doubled his capital, and each has acquired the right to know the secret fellowship of the Master's joy. The one-talented man is the most hopeless of the three. Because he has so small an opportunity, he thinks that he will not be missed. He can do so little, why should he do anything! He at least may take his ease. The Master describes him as wicked and slothful. Even if he had not been able to develop his talent alone, he might have put it into the common stock of the bank. Let one-talented people take this advice to heart, and let them look on the Church's activity as a bank, in which they can invest their small gifts, to be developed under direction and in touch with others.

GOLDEN TEXT: 1 Cor. iii. 21b, 23.

WHAT IT MEANS TO BE A CHRISTIAN.

(Sept. 29, 1 John iii.)

- Sept. 23. 1 John iii. 1-8.
- Sept. 24. John i. 35-51; Acts viii. 26-39.
- Sept. 25. Luke xi. 1-13; Matt. iv. 18-22.
- Sept. 26. Luke ii. 42-52; Luke x. 25-37.
- Sept. 27. Acts ii. 41-47; Luke xii. 8-12.
- Sept. 28. Luke vi. 30-38; Eph. v. 6-21.
- Sept. 29. Matt. v. 13-16; xxv. 14-30.

To be a Christian is to become a child of God. (See 1 John iii. 9.) "Born of God." We may be "the offspring of God" in a general sense (Acts xvii. 29). But to become sons and daughters of God demands the regenerating grace of the Holy Spirit, through which we become spiritually alive. By nature our spirit is as dead to the spiritual world as a marble statue in a

garden is dead to the dew and rain, the sunshine and the summer. But by the grace of God we are born into touch with the spiritual world and become alive to all the movements of the Spirit. We are born out of the soul life into the spirit life, out of the first Adam into the second, out of the things that are seen and transient into those which are unseen and eternal. (See John i. 12, 13; iii. 6; 1 Pet. i. 23.) The world cannot understand us, when this takes place, and will not own us, because we are actuated by principles and motives which are entirely unknown to those who live in one world, whilst the twice-born live in another. We are God's children here, but what our destiny is will never be unveiled, until the Saviour is revealed in glory. When He is manifested, we shall be also with Him manifested in glory. (See Col. iii. 4.)

To be a Christian is to have an imperishable union with Christ. (See ver. 6, 24.) "Abideth in him." By faith we become attracted to Him and united with Him. The union is described by our Lord in John xv., as the union between a tree and its branch. We are in Christ in our standing before God, and He is in us as our life power, and sap of fertility and fruitfulness. Just as in His human life He was in the Father and the Father in Him, so in our own experience He desires to fill us to the full, that we may give back of His fullness in all holy character and service. So close is the union between Him and us, that we "walk, even as he walked" (ii. 6), we purify ourselves, "even as he is pure" (iii. 3), and "as he is, so are we in this world" (iv. 17). The certainty of our union with Christ is assured, because of the new and wonderful love which is shed abroad in our hearts to all who belong to Christ (ver. 14), and because we are conscious of the power and energy of the Holy Spirit in our hearts (ver. 24). Something has happened to us, for which we cannot find any natural reason. Whereas we were blind now we see. Whereas we saw in a glass darkly, now we see face to face. Whereas we were hateful and hating one another, now "the love of God is shed abroad in our hearts."

To be a Christian is to be kept from known sin. (See ver. 6-9.) None of us can be sinlessly perfect, because even if we

are kept from yielding to manifest positive wrongdoing, yet we come short of the glory of God, and we are taught plainly that it is as certainly a sin to come short of God's standard as it is to violate His demands. When we confess our sins, we say that we have *done* the things that we ought not to have done, and that we have *not done* the things that we ought to have done; and each of these is sin. At the end of any day we have spent, as we review its hours in the quiet meditation of the evening, we may not be able to discern any positive transgression or disobedience, and yet we dare not say that we have fulfilled all its possibilities, and filled to its full measure the law of selfless love. Do we not all fail in love? The servants at the Cana marriage filled the waterpots *to the brim*, but, alas, we are content with a few buckets of water which reach up to only a third of the content of our duty. This distinction was clearly made by our Lord in His phrasing of the petitions in the Lord's Prayer. In the first edition of the prayer, given on the Mount of Beatitudes, He teaches us to say: "Forgive us our *debts*"—these are the sins of *omission*. But in His further exposition He speaks of forgiving men their *trespasses*—these are clearly sins of commission. (See Matt. vi. 12, 15.)

We may be severely tempted, but temptation does not necessarily imply sin. Jesus "was in all points tempted like as we are, yet without sin." So we may be tempted by evil thoughts and suggestions, but if we fling them off from us, as Paul flung the viper from his hand, they will no more injure us than the beast injured Paul. We cannot help evil spirits flinging in their flouts and sneers through the keyhole of the door, but we can help inviting them into the interior chamber of the soul. In addition to temptation, there may be the quick inner susceptibility to yield. We suffer being tempted. We are aware that there is a magazine of combustibles within us, which might explode, were it not for the restraining grace of Christ. This is what this Epistle means by *sin*. In 1 John i. 8, 9, the Apostle makes a clear distinction between sin and sins. The former is the evil Adam-nature, which bears in its texture the results of our fallen condition; the latter is the act, word, or imagination, by which we

permit it to vent or express itself. But this is our comfort that our standing is in Christ, the risen Lord. We are not in the first Adam, but in the second. We are "accepted in the beloved." And simultaneously the blood of Jesus Christ, God's Son, goes on cleansing us from all sin, as the tear-water goes on cleansing the eyeball of the miner, delivering it from the grit and dust of the pit.

Whenever we are tempted, and before our evil heart has had an opportunity to yield, in the flash of a moment, we must turn to our Lord. We must abide in Him, must appeal to Him to stand between us and the tempter, must hand over the conflict to Him, and must claim from Him the opposite grace to the temptation. If we are tempted to pride we must claim His humility, if to anger His gentleness and meekness, if to impurity His spotless purity. Nothing so daunts the tempter as this appeal to the Saviour, because it makes the temptation a positive means of grace. We do not, therefore, commit sin, because we are abiding inside a ring of heavenly fires. Our life is "hid with Christ in God." Sin is not habitual to us. We reckon that in Christ we have died to it. We have no ear for its whispers, no eye for its bait, no heart for its lure. We are preoccupied with Christ.

To be a Christian is to live a life of perfect love. (See ver. 14-20.) "*We love the brethren.*" The Apostle helps us greatly in regard to this love, because he shows that it is not a matter of soft speech, or warm emotion, but that it is strong and selfless sacrifice for others. He tells us to love, not in word or tongue but in deed and truth. He tells us that when we see a brother in need, we must certainly help him with the good things of this world. He tells us that the times may even demand that we should give our lives for the brethren. Our Saviour put the same test when He said, "If ye love me, keep my commandments." We are told to love God with all our heart and soul and mind and strength. Probably the reverse order of those words will best assist us in acquiring the art of Christian love, which presents so strong a contrast to the soft, often selfish and effeminate things which go by the name of love. We begin by *doing* things

for others, and so love with our *strength*, we end by loving with a pure heart fervently.

To be a Christian is to have assurance in prayer. (See ver. 22.) "*We receive.*" Prayer comes naturally to the forgiven and loving child. Often there is no request, but the joy of quiet fellowship and communion with God; at other times there are definite requests. It is His will that there should be. "What things soever ye desire . . ." our Lord told us to ask (Mark xi. 24). But if we walk with God and keep His commandments and do those things which are pleasing in His sight, we shall become so attuned to His thoughts and plans, that we shall not ask or desire things which He is not prepared to bestow. In fact, our prayers will be so inspired by His Spirit, that we shall know that we have the petition, and that we have received of Him that which we have asked.

GOLDEN TEXT: 1 John iii. 18.

ABRAM LEAVING HOME.

(Oct. 6, Gen. xii. 1-9.)

Sept. 30.	Gen. xii. 1-9.
Oct. 1.	Gen. xvii. 1-8.
Oct. 2.	Acts vii. 1-8.
Oct. 3.	Heb. xi. 1-10.
Oct. 4.	Mark x. 35-45.
Oct. 5.	Acts xiii. 1-13.
Oct. 6.	Isa. xli. 8-16.

Ur, in which Abram's family was originally settled, was situated near the Persian Gulf. Forty centuries slowly silting up the shore has driven the sea back about one hundred miles. Ur was settled by the sons of Ham, who were grossly idolatrous.

They maintained a system of nature worship, which speedily degenerated into gross sensuality. Now, as it befell, a family of Shemites, under the lead of Terah, had settled in the midst of these original Hamites. They were a race of shepherds, and if Gen. ix. 26 had been verified, we may believe that their religious life was sweeter and purer than that which was practised around them. Their close association, however, with the Hamites threatened them with deterioration, and Josh. xxiv. 15 says distinctly that they served other gods. (See also Gen. xxxi. 19-35.) Amid such surroundings Abram was born and brought up. But Stephen tells us that the God of glory appeared unto him there. (See Acts vii. 2, 3.)

Under the impulse of that command, Abram started forth from Ur, and with the rest of his clan marched leisurely along the valley of the Euphrates, finding abundance of pasture in its broad plains, until they reached Haran, the point from which even now caravans leave the Euphrates to strike off across the desert for Damascus. There they halted and remained till Terah died. It is probable that some fifteen years passed, while Abram still remained at Haran, waiting till he was free to act for himself. But when his father was dead, the voice of God again spoke to him in the words with which this chapter opens (ver. 1-3. See Acts vii. 4).

THE DEPARTURE. Nahor with his family had come as far as Haran, and it must have been bitter for Abram to tear himself from the homes of the living and the grave of the dead. There was probably plenty of room in the pasture lands for the two encampments; and in an Arab-raid it would be easier for the two brothers to stand together than for one. Besides, there was the uncertainty which hung over the future. "Abraham . . . went out, not knowing whither he went" (Heb. xi. 8). Would he not be termed an enthusiast, a fanatic, or a fool? But he had heard the inner Voice, and knew that there could be no mistake. He knew God could not fail. "By *faith* Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." Whither he went, he knew not. It was enough that he went with God. He leaned with all his weight on Him Who had given the command coupling with it promises which could only be fulfilled to obedience and faith.

So the caravan started forth:—the camels, heavily laden, attended by their drivers; the vast flocks mingling their bleatings with their drovers' cries; the lamentations of the women with the grave farewells of the men. Many were the forebodings of disaster; but Abram faltered not. "He *staggered* not . . . through unbelief; but was strong in faith, . . . fully persuaded that, what [God] had promised, he was able also to perform" (Rom. iv. 20, 21). Moreover, the sacred writer informs us that he had already glimpses of the "city which hath founda-

tions." The "better country" beckoned him to her embrace. This is the climax of faith—to be willing to sail under sealed orders, because of unwavering confidence in the love and wisdom of the Lord High Admiral.

THE ARRIVAL. "Into the land of Canaan they came." For many days after leaving Haran the eye would sweep over a vast monotonous waste, broken by the scantiest vegetation. The camels would tread soft sand under their spreading spongy feet; and the flocks would find but scanty nutriment in the coarse sparse grass. How welcome, when presently they reached it, was the oasis on which Damascus stood! Josephus tells us that, in his time, a suburb of Damascus was known as "the habitation of Abraham." And there is a trace of his sojourn in the name of his favorite servant (Gen. xv. 2). But the patriarch dared not remain there permanently. He felt that this was not to be his rest, and ere long he was again on the march, always trekking south. It is well indeed when the pilgrim of the Eternal refuses to stay short in any detail of perfect consecration to the will of God. So he "passed through the land unto the place of Shechem," where he seems to have pitched his headquarters under an immense terebinth tree.

THE THREE CHARACTERISTICS OF HIS PILGRIMAGE. "*His tent*" (ver. 8). When Abram left Haran he was seventy-five; and when he died he was 175. He spent one hundred years, therefore, moving to and fro, his home a frail and flimsy tent, probably of dark camel's hair, like that of the Bedouin of the present day. And that tent was a befitting symbol of the spirit of his life. He held himself aloof from the people around. He was among them, but not of them. When his son was to be married, he made his servant swear that she should not be one of the daughters of the land, and sent him back to Haran for the bride. (See Gen. xxiv.) He would not take a sandal thong from the Canaanites (Gen. xiv. 23). He might have returned, so we are told in Heb. xi. 15, and to the end he dwelt in a tent, because he looked for the city. (See Heb. xi. 9, 10.) The tent life is natural for those who feel that their fatherland is beyond the stars. It is of the utmost importance that the children of God should live a detached life, as a testimony

to the world. How will people believe us when talking of our hope, if it does not wean us from excessive devotion to money-making, fashion-following, and pleasure-seeking? "Where your treasure is, there will your heart be." The traveler will put up with many discomforts in his lodgings which he would not tolerate in his home.

His Altar (ver. 7). Where Abram pitched his tent he reared an altar. Thus, the Pilgrim Fathers, on the shores of the New World, set up their places of worship even before they reared their homes. We should remember that the altar implies sacrifice. In this sense altar and tent are complements of each other. We cannot live the detached tent life without some amount of the pain and sacrifice of which the altar speaks. But it is out of such a life that there spring the most intense devotion, the deepest fellowship, and the happiest communion. But Abram's altar was not for himself alone. At certain periods the whole clan would gather around it for common worship. A motley group composed of slaves bought in Egypt or Ur mingled with those born in the camp. Parents and children, old and young, freeborn and slave-born, stood in silent awe around the altar, where the patriarch offered their common worship. (See Gen. xviii. 19.) He, in whom all families of the earth were to be blessed, practised family religion. In this he set an example to all homes where now there is no altar, or where the fire of sacrifice is never lit.

His Promise (ver. 7). As soon as he had fully obeyed, a new promise was vouchsafed. Hitherto God had only promised to *show* the land, now He bound Himself to *give* it. To the eye of sense, the promise seemed quite impossible of fulfilment. "The Canaanite . . . dwelled then in the land." They had settled and taken root, had built great cities and founded a well-organized civilization. Each year consolidated their power, and made it less probable that Abram could obtain more than the Cave of Machpelah as a sepulcher; but heaven and earth may pass, before God's word can be counted of none effect. And the present occupation of Palestine by the Allies is one far-off fulfilment of this Word of Promise.

GOLDEN TEXT: *Gen. xii. 2.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Proverbs xx. 27; Psalm li. 1 to 13.

One man said to another, "I think it very unfair to influence a child's mind by inculcating any opinions before it comes to the years of discretion and choice, able to choose for itself." The other man took him to his garden and said, "This is my botanical garden." "How so?" said the first, "it is covered with weeds." "Oh," was the reply, "that is because it has not come to its age of discretion and choice. The weeds you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

* * * * *

"If," says one, "a man engages with the owner of an orchard, to pick apples and on reaching the orchard finds that in one half there are three hundred and fifty-seven men picking apples, and in the other only one man, overworked and making every endeavor to save the fruit from loss, that man would not need a special order from the owner of the orchard as to where he should pick apples, for, unless he was conscienceless, his sense of justice and proportion, common sense and common honesty would tell him instantly to join the lone picker." A conscience that will always give the other side a "square deal" will not often go very far astray.

* * * * *

When Achates was asked if there was any hope for his friend Amaturus, he replied: "My friend is a very decent fellow. By that I mean he has a conscience, but he does not bother others with it; and he has a soul, but he does not allow it to bother him." Mr. Speer says: "That is a very good diagnosis of the temper of our day. Men believe there is such a thing as conscience, but they do not want other men to trouble them with it. They do not deny that there are souls, but they do not want to be too much harassed over them. Of course a philosophy like this simply excavates the foundations of all veracity."

A story is going the rounds, of a manufacturer of war supplies whose conscience was getting uneasy over what he knew to be inordinate profits. He said if he reduced the selling price the middlemen would absorb the difference. He therefore decided to set aside for himself a legitimate profit and invest the remainder in war bonds, feeling pretty certain he would get his money all back again. Some men train their consciences--and some consciences train men.

Habakkuk ii. 1 to 17.

A little girl told a friend who was visiting her father, that her brother used to set traps to catch the dear little birds. "And what did you do?" asked the visitor. She replied, "I prayed that the traps might not catch the birds." "Anything else?" "Yes," she said, "I prayed that God would keep the birds out of the traps." "Anything else?" "Yes, then I went and kicked the traps all to pieces."

The method of applying this incident to the saloon is in the hands of Christian people. Listen! An Iowa town was in the midst of a liquor fight. On the petition favoring the saloon appeared many names of church members. The Citizens' League workers saw the signers personally. Some names proved to be forgeries. Many a professed Christian, however, refused to take his name from the petition, thinking business interests would be served better by saloons than by the principles of Jesus Christ. The saloon men won by a slight margin. And yet in the creed of all evangelical churches do you not find this sentiment, "Thou shalt love thy neighbour as thyself"?

* * * * *

The *Ledger* of Murray, Ky., published the following announcement: "All contracts for whiskey advertisements in the *Ledger* have expired, and from this date no whiskey advertisements will appear in these columns at any price. If saloon people desire to expatiate on the merits (?) of any particular brand of their damnation they can look elsewhere for a medium

through which to extol their virtues. The *Ledger* makes no claim to sanctification, but when a saloon keeper tells us that a six-dollar advertisement in the *Ledger* has sold for him twelve hundred dollars' worth of whiskey, it makes us feel that we have been in a small measure responsible for the damage done, and we promise to sin no more."

* * * * *

A young man in a London omnibus noticing a blue ribbon total abstinence badge on a fellow passenger sneeringly asked him how much he got for wearing it. "That I cannot exactly say," he replied, "but it costs me about twenty thousand pounds a year." The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's wealth. But he sacrificed all and devoted himself to the cause of temperance. Overthrowing the saloon is pretty expensive business. How much is it costing you, in money or self-sacrifice?

Hebrews xi. 32 to 40; xii. 1, 2.

The refrain of Adam's life is, "Yield not to temptation"; of Abel's life, "Holy, holy, holy, Lord God Almighty"; of Enoch's, "I am walking every day with Jesus"; of Noah's, "Have faith in God"; of Abraham's, "Trust and obey"; of Lot's, "Shun evil companions"; of Moses', "Sweet hour of prayer, that calls me from a world of care"; of Daniel's, "Stand up, stand up for Jesus"; of the missionary Paul's, "I'll go where You want me to go, dear Lord"; of the Apostle John's, "Love Divine, all love excelling"; of the personal worker Andrew's, "Work, for the night is coming"; of the questioner Peter's,

"I pledge to Thee all that I am or ever can be
Because of those wounds which in Thy hands I see."

God help us to be true to the sacred refrain of these lives.

* * * * *

"We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our faded crown."

"Our faded crown, despised and flung aside,
Shall on some brother's brow immortal bloom;
No partial hand the blessing may misguide,
No flattering fancy change our Monarch's doom."

* * * * *

Jacob's life illustrates the homely old proverb, "Chickens come home to roost." Jacob sowed dissension in his father's family and his children sowed strife in his.

"That boy," said a man who was converted late in life, "was born while I was busy serving the devil, and the seeds of my sinful living have got into the very foundations of his character. All my Christian living now does not seem to have any influence over him."

* * * * *

It is said that violin makers across the seas, by breaking and mending with skillful hands, produce instruments of far wider range and sweetness of tone than was possible when the violin was new and unshattered.

The brokenhearted Ruth and Naomi on their way from Moab to Jerusalem, though unknown to themselves, were going into a richer and fuller life of blessedness than they could possibly have lived in their own country. It is ever thus when God breaks into our lives.

Acts xvi. 22 to 25; 2 Chronicles v. 11 to 14.

A traveler, recently returned from Africa, relates that, one day, overcome by intense heat he fell asleep on the baked earth, but on awaking had the sensation of freshness, and found it was caused by the thoughtfulness of his attendants, who were standing around him, receiving upon themselves the fierce glare, and sheltering his recumbent body from the ardent rays of a vertical sun. In like manner the great hymns of Christianity, embedded in our hearts from infancy, will stand between us and utter despair, because many of them are the choicest passages of the Word set to music. Plain unvarnished facts repel, but

"Music hath charms to sooth the savage breast,
To soften rocks, or bend a knotted oak."

"O monks of Antioch, I read
That in the olden, happy days,
You kept alive a precious deed,
And sang and chanted ceaseless praise.

"Whoever neared your holy throng—
Whether he came by night or noon—
Across his spirit passed a song;
Upon his heart there broke a tune.

"He heard and knew, and, gliding by,
He spake within himself, and said,
'So must the angels sing on high,
Where life hath risen from the dead!'

"But now I tread your voiceless shore,
O monks of Antioch, and lo!
I hear the ceaseless song no more;
No more the choir go to and fro.

"Nay, for the world is all too wide!
Too strait and close the cloisters grew;
All nations laud the Crucified,
And they and we still sing with you!"

* * * * *

John Wesley, the writer of so many familiar hymns, pleaded for the heart and hand of all Christians. "I do not mean," he said, "be of my opinion. Thou needest not. Neither do I mean, I will be of thine opinion. I cannot. Let all opinions alone; give me thine hand." There is no place where the hand can clasp or heart throbs beat in unison with such perfect fellowship as in sacred hymns. There is no exclusiveness there. In them love mingles freely,

"The dear uniting love
That will not let us part."

* * * * *

A bigoted Chinese, who could never be induced to attend a Christian service, came one day to a missionary, saying: "I want to hear about your religion. I have never heard the words of it, but I have heard songs and laughter in your house, and in the houses of my countrymen who have embraced your faith. If you have anything that makes people as joyous I want it."

Some of our homes in Christian nations have hardly begun to use this wonderful power of song. Why?

1 Timothy vi. 6 to 10, 17 to 19.

A plain-speaking minister urged upon a rich man the duty of giving. To all his arguments the rich man replied, "I can't see it, I can't see it." The minister printed the word "God" on a piece of paper and said, "Can you see that?" "Yes," came the

reply. He then took a silver dollar from his pocket and laid it upon the word "God," asking, "Can you see it *now*?" Of this man it might be said, "Thine eyes . . . are but for thy covetousness."

* * * * *

Did you ever see a Christian's account with the Lord like the one below?

Dr.

To 10 showers of rain on his fields	
at \$25 per shower	\$250.00
2 extra showers at a critical	
period, \$50 each	100.00
60 days of sunshine at \$5	300.00
	\$650.00

Cr.

By subscription for pastor's salary .	\$10.00
Home missions	.25
Foreign missions	.10
	\$10.35

If your account with God were put down in black and white, would you like to see it pasted up on a bulletin board in front of your house?

* * * * *

Someone tells of a discussion between a Christian and a skeptic upon the evidences of Christian religion. Finally the skeptic said: "We might as well drop this matter, for I don't believe a word you say; and, more than that, you yourself don't really believe it. For to my certain knowledge you have not given, in the last twenty years, so much for the spread of Christianity,—such as the building of churches, or for foreign and home missions,—as your last Durham cow cost." Yes, money talks. Its consecration is the only means to keep it from slandering us.

* * * * *

A man named Pyrrhus, so the story goes, once found a good man captive in a pirate ship. He took compassion on him and bought him, and with him also his goods,—several barrels of pitch which had been seized by the pirates. The old man saw that Pyrrhus had done this out of pure philanthropy and goodness of heart and showed him a great treasure hidden in the pitch, a treasure that made him enormously rich. God's appreciation of our consecrated coin is always shown, sometime, somehow, and somewhere. (See Luke vi. 38.)

BIBLE NOTES FOR DAILY DEVOTIONS.

SEPTEMBER, 1918.

Sunday, 1st. Ezekiel xl.

The last nine chapters of this Book contain a remarkable vision, in which Ezekiel was furnished with an ideal representation of the Jewish State as about to be restored after captivity. The principal subjects connected with that State having been the Temple and Temple worship, the prophet presents these to view with all the minuteness and circumstantiality of detail which form so marked a characteristic of his style.

The import of the vision in the main, is this: that God will in due time accomplish the restoration of His exiled people to the land of their fathers; that He will effect the reconstruction of their ruined Temple, and the reorganization of its religious services; and will bless them with manifest tokens of His favor.

In this chapter Ezekiel, conducted in vision within sight of Jerusalem, then lying in ruins, is to be conceived of as set down on the north side of Moriah, whence he has exhibited to his near view the structure of a city on the south, with its Temple, gates, porches, chambers, windows, arches, tables, etc.—*E. Henderson.*

There seems to be no occasion for extended comments on this description of the Temple. Let it suffice to suggest to the reader the remarkable regularity and uniformity of dimensions that prevailed throughout, indicating, we must suppose, the beautiful *order* that shall prevail under the final triumph of the Gospel in our world. Then everything will be in its place; whatever is shapeless, rude, uncouth, will be discarded; all will be morally right, and the whole external world will be in beautiful harmony with the perfect moral order and purity that will then rule in human hearts and all society.—*Henry Cowles.*

Monday, 2nd. Ezekiel xli.

Passing to the Temple proper, the prophet portrayed it first from the outside, describing the actual Temple, with its Holy Place, the Holy of Holies, then the side chambers, and finally another separate building,—ending with the general dimensions of the inner court, the house buildings, and the separate building. This was followed by a description of the woodwork within and its ornamentation. The technicalities are difficult to follow, but it is clear that the general effect of the beautiful work was that of the cherubim and palm

trees, which symbolized the perfection of spiritual appreciation and material well-being.

It is interesting to notice the two types of life represented by the two faces of the cherubim, the one being that of a man and the other that of a young lion. Interpreted by the earlier symbolism of the prophecy, this suggested perfect realization of created life and the perfect exercise thereof in kingly dominion.

Both the Holy Place and the Holiest of all were entered by two-leaved doors, each of the leaves being again divided. They were thus what we should term folding doors. These were also adorned with cherubim and palm trees.—*G. Campbell Morgan.*

The earliest temples were built of rude stones clumsily framed together. Gradually, in after times, these were polished, and several parts developed into beauty. And then still later came the Egyptian period; and last, the Grecian age, when her immortal architects and sculptors, Ictinus and Phidias, combined the successive excellencies of the past into a glorious symmetry, and placed the Parthenon upon the Acropolis, where from every side men saw the temple of their goddess glowing in lines of beauty against the clear heaven for a background. And so men work out one quality and another trait, one excellence and another attribute, and Christianity at last gathers them all together, giving them fit conjunction and proportion, and places them against the background of the eternal world.—*Henry Ward Beecher.*

Tuesday, 3rd. Ezekiel xlii.

This chapter continues and concludes the describing and measuring of this mystical temple, which it is very hard to understand the particular architecture of, and yet more hard to comprehend the mystical meaning of. A description of the chambers about the courts, their situation and structure and the uses for which they were designed, is given in the first fourteen verses. In the remaining six verses a survey of the whole compass of ground, which was taken up with the house and the courts belonging to it, is given.

A difference is to be put between common and sacred things, between God's Name and other names, between His Day and other days, His Book and other books, His Institutions and other observances; and a distance is to be put between our worldly

and religious actions, so as still to go about the worship of God with a solemn pause.—*Matthew Henry.*

The point of chief and special interest in this part of the description is the manifest care taken and the arrangements made to isolate holy things from profane, as if to guard henceforth forever against debasing the worship of God and against all contamination of God's people by contact with sin and its temptations. . . . Taken ideally, its significance is obvious and pertinent, and is forcibly expressed. So carefully and jealously will God guard His Church in the future days against being contaminated with sin. Once redeemed and sanctified into Christ and holiness, His Church will be "kept by the power of God through faith unto salvation." Blessed truth! Obviously, in the nature of the case, this must be one of the grand features of the millennial age—the Church preserved from relapsing into worldliness and kept near to God, and such is specially indicated here in this vision.—*Henry Cowles.*

Wednesday, 4th. Ezekiel xliii.

This chapter contains a vision of the return of the visible symbol of Divine Presence to the Temple, which had been withdrawn when Jerusalem was taken by the Chaldeans; a resumption of His throne by Jehovah as King of the Jews; the sacredness of the Temple contrasted with its former desecration, together with a particular specification of the measures of the altar, and of the propitiatory sacrifices that were offered upon it.

Ver. 1-5. What is here described took place in a vision, just as we are to understand what is said of the removal of the visible symbol of the Divine Presence. It is not necessary therefore to suppose that this token was actually restored; and indeed the Jews themselves allowed that it was one of those things in which the second Temple was deficient. What we are taught in the passage is, that Jehovah would renew the manifestation of His favor to the covenant people, which He did preëminently when He dwelt among them in the person of His Son incarnate.—*E. Henderson.*

The truths of the Bible are like gold in the soil. Whole generations walk over it and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold newly dug, new gold.—*Henry Ward Beecher.*

Thursday, 5th. Ezekiel xliv.

In this chapter the relation of the different classes of people to the Temple and its courts is given. First, the position of the

princes, followed by admonition to the ministering priests, grounded upon former neglect. In ver. 17-27 regulations are set forth as to the priests' services. The garments of the priests are defined and various rules prescribed in the Law are repeated, with some additions, in order to denote additional care to avoid uncleanness. Provision for the priests and Levites is made in the closing verses.—*Selected.*

The Levites should have stood firm, whatever others did. Yet we must not make a perverted use even of this explanation. There is no more claim for a Levite to be good than there is for the humblest man in Israel. There is no more claim, in other words, for a Levite to go wrong than there ought to be for the very humblest creature in the whole Church. God expects every man to be firm, and we only increase in responsibility as we increase in capacity, in opportunity, in faculty, and in profession. . . . True, all Israel, speaking in the bulk, had become apostate; but the Lord will not therefore excuse the Levites, "they shall bear . . . their iniquity." The Lord will not deal with us in crowds, but in the individual relationship to Himself, His throne, and His law.—*Joseph Parker.*

Join with me in the heartiest prayer, not so much that God will unite His people by common thinking, common ordinances, common government and of these external things, but that He will so exalt the power of Christian sympathy and Christian love, that men of every organization of every sect, and with every way of worship, shall be irresistibly brought together, heart to heart. As drops to drops of water make the streams that nourish the land and make it glad, so may the loving inspirations of heart joined to heart flow down like the river of life.—*Henry Ward Beecher.*

Friday, 6th. Ezekiel xlv.

In this chapter the Lord sets apart a large and well-defined portion of the land for specially sacred uses (ver. 1-8); admonishes the princes against unjust exactions from the people and provides a system of weights and measures, and, finally, specifies certain religious ceremonial observances.—*Henry Cowles.*

Proper confidence in a Divine wisdom will stimulate us to seek after it; and proper confidence in Divine power will stir us up to stand and work in the drift of it. The child only walks the more industriously because the father in whose hand his own is held really does so much of the walking for him. It is related that Alexander was only made more earnest when told by the priest at Jerusalem that he was the fulfillment of Daniel's prophecy. Sailors only crowd on more sail when the vessel is moving with the wind. Work, "For it is God which worketh in you."—*C. H. Parkhurst.*

Never trust your own judgment. When your common sense is most sure of the rightness of a certain course in action, it will be best to make the assurance doubly sure by lifting up your soul to God, that it may be seen with His love-glistening eyes. If you trust God absolutely, it is for Him to give you clear directions as to what you should do. And when the time for action arrives He will have given you such unmistakable indications of His will that you will not be able to mistake them or to err therein.—*F. B. Meyer.*

Saturday, 7th. Ezekiel xlvii.

God prescribes further regulations in this chapter regarding the Temple worship. It is noticeable that the sacrifices are larger than in the services prescribed under Moses, as everything is to be conducted on a much larger scale. The prince is also to be among the worshipers, even in the midst of them, and as representative of the nation to take a prominent part in the service. Note in ver. 11 that the worshipers are to give as they are "able to give." God does not accept an unwilling sacrifice. He is a God of love, and when in tenderness He calls upon us to sacrifice our best and most costly treasure let us rest in faith in Him and yield to His will. We do not understand—we seldom realize at the time our richest and most blessed experiences—but even in our ignorance let us be assured that He doeth all things well and let us acquiesce in His demands. Such sacrifice is acceptable and brings to the soul a blessing from Jehovah.—*Selected.*

Ask yourself, not whom do you worship before the eyes of men, but who is the god that in your inmost heart you bow down before? What do you do in the dark? That is the question, Whom do you worship there? The other thing is not worship at all. . . . "Render . . . unto God the things that are God's," and see, even upon the walls, scabbled all over with the deformities that we have painted there, lingering traces, like those of some dropping fresco in a roofless Italian church which suggests the serene and perfect beauty of the image of the One Whose likeness was originally traced there, and for Whose worship it was all built.—*Alexander Maclaren.*

Sunday, 8th. Ezekiel xlviii.

This chapter is a chapter of measurements. Everything is meted out, as it were, by so many cubits and inches. So we read, "He measured," "again he measured," "and . . . again he measured," and in the fifth verse, "afterward he measured." It was a man who represented God. Thus the Lord shows us how everything is measured out. There is so much and there is no more. You may measure it over and over again,

sometimes with suspicion and unbelief, but it all comes to the same total. Everything is staked out, marked down, appointed. The voice is very dogmatic: "This is the north side" (ver. 17); "this is the east side" (ver. 18); "this is the south side" (ver. 19); "this is the west side" (ver. 20). "So shall ye divide." Everything is done for us in grand totals. . . . God is the Measurer, and all things are meted out.—*Joseph Parker.*

Ver. 1-12. The whole vision, though bearing other meanings, may be applied to the spread of the Gospel of Jesus Christ. It began at Jerusalem as a tiny rivulet. By our Saviour's preaching His disciples—some of whom became apostles—were converted. These were the means of the conversion of a still larger number. But at the first, the stream was very shallow, for the whole Church could meet in one upper room. Even after the Pentecostal increase it was but a brooklet. Herod thought that he could leap across it or could dam it up, but his persecution swelled the stream. Very shortly after, the watercourse grew broader and deeper, till it attracted the attention of the Roman Emperors and excited their alarm. They thought it was time to drain the rivulet lest it should become a torrent so great as to sweep them away. Their attempts to stay its course only added to its floods. Its current became more strong and wide than before; and on it went from age to age, till at last it had become a mighty river watering the whole earth and greatly blessing the nations. It is destined yet to grow until it shall be like the main ocean itself, for "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." We bless God that the day of small things which dawned at Bethlehem has already grown to a day of great things; and our faith fully expects to see greater things than these.—*Charles Spurgeon.*

Monday, 9th. Ezekiel xlviii.

To each tribe of Israel God assigns a special portion of land and carefully prescribes the boundaries of each. Thus today He also assigns to every man a field in which to work for Him and for His people. To one He assigns the duties and responsibilities of mercantile life, to another the cares of a professional career. He knows the capacity of each one of us and according to our ability, or rather, according to His might in us and our obedience to Him, He stations us in our respective portions. The great question of every young person to himself or herself is, Am I where God has assigned me? The answer never fails a person who is entirely submissive to God's will. . . . And no person who lives his life in other fields than those which God assigns him will know true success, which is only measured

in terms of true peace and joy.—*D. W. Whittle.*

Ver. 35. The last words of Ezekiel's prophecy are as a crown upon the whole. The rebuilt Jerusalem, with the Temple as its center, and the life of its people closely related to the worship and service of God, is to be a witness to the whole world. So entirely shall its defenses be recognized as His power, and its glory as His presence, that its very existence shall testify to His majesty. . . . In its destruction and now in its restoration, God shall have vindicated the righteousness of His law, and the holiness of His nature. . . . The city itself shall become an evangel, and its prosperities an invitation.

All this illustrates the meaning and purpose of God's dealings with His people in every age. His discipline is directed toward making them worthy representatives of His Kingdom; and when in realization of this, they give themselves entirely to Him, this is the glory He sets upon them. What an honor that He should be seen of others in their lives; and that the work of redemption should in this way be carried on through them! For when Jerusalem is thus renewed the world is enlightened. When the new Heaven comes down the new earth is created.—*J. Stuart Holden.*

Tuesday, 10th. Daniel. Introduction.

Daniel, whose name signified "Judged of God," was of the tribe of Judah and probably of the royal house. In the third year of Jehoiakim's reign, he was carried away into Babylon. There he was placed in the court of Nebuchadnezzar, and became acquainted with the science and learning of the Chaldeans, compared with whom God gave him, as he records, superior wisdom. By this king he was raised to high rank and great power, and, with some interruptions, he retained his position both under the Babylonish and Persian dynasties. He died at an advanced age, having prophesied during the whole captivity and his last prophecy being delivered two years later, in the third year of Cyrus.

Daniel's prophecies deal in detail far more fully with the Gentile nations than with the history of the Hebrew people. In the midst of the densest darkness he was the medium through which the light of the Divine government shined.

The Book is divided into three parts:

Chapter I. Historical and Biographical Introduction.

Chapter II-VI. The Development of the World Power.

Chapter VII-XII. The Development of the Kingdom of God.

Wednesday, 11th. Daniel i.

This chapter introduces Daniel, and gives his early personal history with that of his

three young friends. They refuse to eat the delicacies of the king's table and at their own request are proved on purely vegetable food. They appear before the Chaldean king and are approved.—*J. G. Butler.*

"*Daniel continued even unto the first year of king Cyrus.*" These simple words contain volumes. During all the troubles of the nation, from the king's insanity, and the murders of his successors, amidst whirling intrigues, plots and persecutions, this one man stood firm like a pillar amidst blowing sands. So God keeps the steadfast soul which is fixed on Him; and while "the fashion of this world passeth away," "he that doeth the will of God abideth for ever."—*Alexander MacLaren.*

The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant is energy, invincible determination;—a purpose once fixed and then death or victory!—*T. Buxton.*

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully and who is calmest under storms and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is unflinching. So that the true greatness of human life is almost wholly out of sight. Perhaps in our presence the most heroic deed on earth is done in some silent spirit, the loftiest purpose cherished, the most glorious sacrifice made, and we do not suspect it. I believe this greatness to be most common among the multitudes whose names are never heard.—*Selected.*

Thursday, 12th. Daniel ii.

In this chapter we have an account of the dream of Nebuchadnezzar and its interpretation by Daniel after the Chaldeans had failed to describe and interpret it. The dream itself contains a general outline of the subsequent revelations to Daniel in regard to the world powers. It occurred many years before the other visions. At this time the kingdom of Babylon was approaching to its highest glory. In the later visions of Daniel it was in its last extremities.—*Archdeacon Rose.*

The dream of the night has become the grandest fact of history; the vision of a heathen monarch has become the reality of Christendom; and every age will give the vision and the dream a grander and yet grander interpretation. God has made "the stone which the builders rejected, . . . the head of the corner"; and on it is built all that is most precious and enduring in the world—the Church which was bought with the blood of Christ, against which the gates of hell cannot and shall not prevail. The living stones built upon the Living

Stone will partake of the life, durability, and value of their foundation.—*H. Macmillan.*

Friday, 13th. Daniel iii.

In this astonishing narrative we have the following heads: the king erects an image of extraordinary size and commands it to be worshiped; the three friends of Daniel are charged with the crime of refusing to worship it; the king warns them of the consequence, and they make a bold reply; they are then cast into the furnace of fire and receive no hurt; and the king acknowledges the true God a second time. This was an awful lesson to all nations and especially to the Jews, to beware of idolatry.—*J. G. Murphy.*

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and do our own part, which is to do and suffer for Him, and lay God's part on Himself and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events and to hold a court (if I may so speak) upon God's providence and beginneth saying, "How wilt Thou do this or that?" we lose ground. We have nothing to do there. It is our part to let the Almighty exercise His own office and steer His own helm.—*Samuel Rutherford.*

Yesterday we prayed and gained the victory in a certain way; to-day we need to pray again, for God's method for yesterday may not be His method for to-day.—*Andrew Murray.*

Saturday, 14th. Daniel iv.

The story of Nebuchadnezzar's exile and restoration is the Old Testament anticipation of Christ's parable of the prodigal son. Lifted up with pride, and setting himself, as he thought, beyond the reach of God's arm, he suddenly found himself deposed and driven forth to make his dwelling with the beasts of the field. Such were his privations that his reason left him and he became actually bestial. Then brought as low as could be, with pride humbled in the dust, he turned to God; and He Who had cast him down once again exalted him. Thus vividly did God speak to the nation through its ruler, and to his successors for all time enjoining upon them that humility before Him by Whom alone kings rule worthily and common men live.—*J. Stuart Holden.*

Ver. 35. Prayer brings the soul under the operation of the highest laws. We call those laws spiritual but they are God's natural laws in a spiritual world. Prayer is as necessary to certain results in the spiritual world as gravitation is to certain results in the natural world. If we have no regard for the spiritual law we shall certainly suffer.—*Andrew Murray.*

The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—*Bishop Westcott.*

Sunday, 15th. Daniel v.

This chapter presents Belshazzar in his revelries and blasphemy; the awful hand that wrote his doom upon the palace wall; the utter failure of his astrologers to read and interpret the writing; how Daniel read and interpreted, and how it was fulfilled in that eventful night.

Ver. 22, 23. The prophet faced the king with what I may call his negative opportunities. . . . Notice how great a truth comes out here. If a man profits not by his opportunities of instruction, if he has an ungodly parent and takes no warning, if he imitates the known vices of the parent, if he fails to glorify the God Who gave him his being, then his opportunities and advantages in life only aggravate his guilt. With his obligations in the one scale and his returns in the other, he is instantly to be found wanting.—*R. Catterall.*

"*Mene, Tekel, Peres,*" these three fatal words carry in them the summing up of all Divine judgment and will be rung in the ears of all who bring it on themselves. Belshazzar is a type of the end of every godless world power and of every such individual life! "*Numbered,*"—for God allows to each his definite time, and when its sum is complete down falls the knife that cuts the thread. "*Weighed,*"—for "after death the judgment," and a godless life, when laid in balances which His hand holds, is altogether lighter than vanity. "*Breakings*" for not only will the godless life be torn away from its possessions with much laceration of heart and spirit, but the man himself will be broken like some earthen vessel coming into sharp collision with an express engine. Belshazzar saw the handwriting on the same night in which it was carried out in act; we see it long before we can read it. But some of us are mad enough to sit unconcerned at the table, though the legible letters are gleaming plain on the wall.—*Alexander Maclaren.*

The balances of God are constantly applied to test every life. The weights appointed for these balances are truth, trust, worship, obedience, and love toward God, with unselfish helpfulness to men. If the life matches these it is well. If it is too light, if its character, motives and acts do not fairly balance with these, then the man is "weighed . . . and found wanting."—*J. G. Butler.*

Monday, 16th. Daniel vi.

Apprised of the great worth and services of Daniel, Darius (also an old man) set him in the very highest station. He appointed him first of three presidents, to

whom the governors of the one hundred and twenty districts of the kingdom were directly accountable. Because a Jew, Daniel could be trusted by the monarch. But his foreign origin not only alienated from him his associates in office, but connected with his superior wisdom and excellence, drew upon him their jealousy and hate. Nothing evil or corrupt, neither error nor fault, nor flaw in his loyalty to Darius, could they find upon which to base an accusation against him. So they cunningly arranged to base it upon his excellence; to entangle him through his piety, his beautiful life habit of daily communion with his God. They did not dare to speak evil of his good, but they dared to attempt to make his devotions the means of his destruction.—*J. G. Butler.*

Never let the rush of business crowd out prayer. The more work any day has to do, the more time must be spent in prayer, in preparation for that work. You will not lose time by it, you will save time. Prayer is the greatest timesaver known to man.—*R. A. Torrey.*

When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer and then you can cleanse it out with comfort and expedition.—*James Stalker.*

The men who stand straightest in the presence of sin bow lowest in the presence of God.—*F. B. Meyer.*

Tuesday, 17th. Daniel vii.

Chronologically this chapter follows chapter four. It contains the first of Daniel's four great prophetic visions with its interpretation, and is closely allied to Nebuchadnezzar's dream in chapter two. But while it represents the empires of the world as seen by the eyes of men, this represents them as seen by God. Daniel's vision, too, enters into more details than Nebuchadnezzar's. Daniel was permitted to behold the historic transfer of races, and governments, and trades, and destinies, to their appointed Owner, the "King of kings, and Lord of lords." These prophetic paragraphs, therefore, are a carefully prepared chart, revealing the course of the empire till it consummates and ends in the universal reign of our Lord Jesus Christ. Power, and greatness, and government shall descend, says the prophet, through successive administration and intermediate throngs—the Assyrians, the Roman, the papal, to the last era—and the closing stage, when the saints of the Most High God shall take the kingdom and superintend it in the name of the Lord.—*Walter Clarke.*

The great lesson suggested by the prophecy is that the restoration of man to humanity must come, not from himself, but from Above. He Who introduced the healing salt which was to purify thoroughly the little fountain of our earthly life was sent

forth from the "Ancient of days." He came from heaven to earth, that He might elevate earth at length to heaven.—*William M. Taylor.*

Ver. 28. The heart is the storehouse for the things of God. Let us treasure up His words and like Mary, ponder them in our heart. For "out of the abundance of the heart the mouth speaketh."—*D. W. Whittle.*

Wednesday, 18th. Daniel viii.

This chapter comprises one entire vision with its explanation,—the third in the series of Daniel's four prophecies. It is naturally divided into three parts, of which the first is purely symbolic—the ram with two horns; the he goat with his great horn; the four horns that came up subsequently, and the little horn. The second part shades off from the symbol of the horn to the conception of a king, and gives his doings. The third comprises the manner of giving the explanation, and the explanation itself. It is proposed to comment upon the words and clauses, to deduce their exact sense; and then to inquire more fully into the prophetic significance of the little horn—this being the only vision upon which commentators have disagreed.—*Henry Cowles.*

The Lord's eye is on His people. The furnace will be heated no hotter than necessary to consume the dross. "We must, through much tribulation, enter into the kingdom of God." The word tribulation is from *tribulum*,—a threshing sledge. Blow after blow must be laid upon us, till all the wheat is beaten from the chaff and we are made fit for the Heavenly Garner. But not a kernel of wheat shall be lost. Hence the question here asked, concerning the sanctuary, and the host, the people and worship of the Most High: How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of heaven. And soon all these accounts will be adjusted, the iron heel of oppression will be lifted, and the people will be brought out of the furnace prepared to "shine . . . as the stars for ever and ever."—*Uriah Smith.*

Thursday, 19th. Daniel ix.

In the first year of the reign of Darius, Daniel, who was evidently not only a man of prayer, but a diligent student of prophetic writings, became conscious that the seventy years of judgment upon Jerusalem foretold by Jeremiah were drawing to a close. He therefore set himself to seek the Lord by personal prayer and penitence on behalf of His people, making confession of their sin, and pleading their cause. He besought the Lord that the reproaches

which had fallen upon Jerusalem might be put away, and as men of vision had so often done, he based his plea upon the honor of the name of the Lord.

The language of this intercessory prayer reveals a man familiar with God in all the highest meaning of the word and therefore keenly conscious of the sinfulness of the rebellion and failure of His own people.

In the midst of this intercession Gabriel came to him, declaring to him first of all that he was greatly beloved, urging him to "understand the matter, and consider the vision." He then made a revelation to him concerning the Divine programme. Seventy weeks were decreed upon the people and the city. These were divided into three periods, the first of seven weeks, the second of sixty-two weeks, and the third of one week.—*G. Campbell Morgan*.

The great thing we learn here is the reality of the ministry of angels. The miracle was not in the fact that Gabriel was there, but rather, in his being made visible to Daniel; just as when Elisha was in Dothan, the miracle was not in the presence of God's hosts round the prophet, but in the opening of the young man's eyes, so that he saw them. God commonly employs His angels as His messengers; and if we are His children, and heirs of His salvation, they have often ministered to us when we knew not; but their help was not the less real because at that moment of their rendering it was not perceived by us. . . . They gird us when we know it not. They soothe us when we think not of it; and as on the other side of the veil, they give their report to the Master, they too may say, "Blessed souls, they did not know we had been near them." How much God is always doing for us that we know nothing of at the moment!—*W. M. Taylor*.

If we could see the things that God is doing for us, our hearts would give a great bound and our voices be ringing and our eyes shining. . . . There are many answers to our prayers that have been started by God, of which we do not yet know in experience. . . . We do not know by the touch of our hand, or the sight of our eyes that the thing has begun to take place. But it has. True prayer never slips.—*S. D. Gordon*.

Friday, 20th. Daniel x.

This entire chapter is introductory to the fourth and last of the visions, the vision proper occupying the two remaining chapters. This introduction is very full on the points of the prophet's overwhelming agitation, grief and physical prostration; the renewed ministries of his revealing angel to comfort and strengthen him; certain remarkable yet little known conflicts between the angel guardians of the Jews and other angels standing in perhaps analogous relations toward other kingdoms, coupled with

several intimations that the matters to be revealed relate to long and grievous wars, some of which would befall Daniel's people in future years.—*Henry Cowles*.

Ver. 8. When God speaks He likes no other voice to break the stillness but His own, and hence the place that has always been given to solitude in all true religious life. It can be overdone but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this: when God wants to speak to a man He wants that man to be alone.—*Henry Drummond*.

When you are most alone you will have most of God.—*Joseph Parker*.

Ver. 12. Many a time we pray and we are prone to interpret God's silence as a denial of our petitions. Whereas in truth, He only defers their fulfilment until such time as we ourselves are ready to coöperate to the full in His purposes. Prayer registered in Heaven is prayer dealt with, although the vision tarries. And faith is trained to its supreme mission under the discipline of patience.—*J. Stuart Holden*.

Saturday, 21st. Daniel xi.

The second part of the Book is almost exclusively occupied with an account of the visions vouchsafed to Daniel. In the eleventh chapter these take the form of a communication made to him by an angel, who relates in detail, as it seems, the history of the Seleucian Kings.—*Stanley Leathes*.

Ver. 32. We can be truest and best blessings to others only when we live victoriously ourselves. We owe it, therefore, to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful, and full of sweet love, in whatsoever outer turbulence, trial, or opposition we must live. The one secret is to abide in Christ.—*J. R. Miller*.

The great need of the Church of Jesus Christ to-day is men and women who know their God, men and women who know how to lay hold on God and battle through all the elements of opposition, that stand between them and God, then take hold of God and move the earth.—*R. A. Torrey*.

Sunday, 22nd. Daniel xii.

In this chapter we have comforts and very precious ones, prescribed as cordials for the support of God's people in those times of trouble, and they are such as may indifferently serve both for those former times of trouble under Antiochus and those latter which were prefigured by them. This is followed by a conference between Christ and the angel concerning the time of the continuance of these events, designed for Daniel's satisfaction. Daniel then makes inquiry for his own satisfaction and receives an answer.—*Matthew Henry*.

Ver. 3. Let us never get so occupied with higher spiritual things as to lose interest in the salvation of souls. This is one of the tests of a true spiritual work, and one of our best safeguards and balance wheels in these days of religious sensationalism. "He that winneth souls is wise."
—*A. B. Simpson.*

Ver. 13. What we are springs from what we have been, and settles what we shall be. The road leads us somewhither, and we follow it step by step. We make our characters by the continual repetition of small actions. Let no man think of his life as if it were a heap of unconnected points. It is a chain of links that are forged together inseparably. To-morrow shall be as this day and much more abundant. We shall to-morrow be more of everything than we are to-day, unless by some strong effort of repentance and change we break the fatal continuity, and make a new beginning by God's grace. Time is the lackey of eternity. Man's life here settles how much of God he shall be able to hold when he stands in his lot at the "end of . . . days," and his allotted portion, as it stretches around him, will be but the issue and the outcome of his life here on earth. To the Christian man the word comes, "Thou shalt . . . stand in thy lot." Now settle which lot is yours.—*Alexander MacLaren.*

Monday, 23rd. Hosea. Introduction.

The prophet Hosea had to play the part of a northern Jeremiah, exposing with piercing words the corruption of life, and announcing the approach of national judgment, even in the outwardly prosperous times of the second Jeroboam. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." All this demoralization is traced to the alienation of Israel from the fear of Jehovah and from His authorized worship. "Thy calf, O Samaria, hath cast thee off." The calf worship was the ruin of Israel. And so it came to pass that, after the death of Jeroboam II., judgment fell quickly upon his kingdom. The dynasty ended with his son, who reigned only six months and died by conspiracy. Shallum, the assassin, reigned for a month, and was, in turn, murdered by Menahem. This king's son was assassinated by his charioteer. So the history travels on—confusion in the government—frequent and violent change on the throne—till, at last, "the Assyrian came down like a wolf on the fold," conquered the entire kingdom, and led Israel away into captivity. . . .

The abruptness of style, and the completeness of each sentence in itself, make this prophecy read like a succession of

sighs or groans from the heart of the man of God. The whole address is full of reproach, but also of pathos, and contains the most touching declarations of the loving-kindness of the Lord to be found in all the Hebrew prophets. Almost throughout the Book the Lord speaks in person; and thus it is in some respects even more pathetic than the Lamentations of Jeremiah over Judah and Jerusalem, for this is Jehovah's lamentation over the tribes of Israel breaking His covenant and hardening their hearts against His love.—*Donald Fraser.*

A wonderful Book is this prophecy of Hosea [B. C. 800-725]. The man himself at once attracts our sympathy and regard by his personal sufferings. There is no teacher of Divine truth to be compared for one moment for excellence so deep and great as trouble. You can learn but little in the schools. Information, except for temporary purposes, is worthless. Well-informed men, if they be nothing more, are oftentimes hindrances and discouragements to those who, not having had their advantages, are conscious of aspirations and possibilities which do not lie within the range of mere intelligence, and which cannot be satisfied or realized by any amount of information. A well-informed man may be a nuisance; his information may tend to the increase of his vanity; but when information is followed by a sanctified moral excellence it becomes valuable and helpful for educational and religious purposes. Hosea had an infinite sorrow at home; therefore he was so great and tender a teacher of Divine truth. He read everything through his tears; hence the enlargement, the color, the variety, the striking beauty of his visions. Men who have never been in "the valley of the shadow of death" may amuse us, delight us, cheer us, and in some subsidiary ways may help us; but sorrow only can enrich the voice. When the sorrow is home-grief it assumes a tenderer quality; yea, there is on it a bloom such as can only be wrought by the ministry of the sun at midday.—*Joseph Parker.*

Tuesday, 24th. Hosea i.

"The beginning of the word of the LORD by Hosea" (ver. 2). Nothing could be more inexplicable to Hosea than the first command which launched him upon the prophetic life. For, in order to be as a sign to the people, he must needs take a wife of an unfaithful spirit, with the full consciousness of what this must inevitably bring about of domestic infelicity. That he does so without question, is strong evidence of his hidden life of devotion and communion with God in the earlier days. How else could he have given such unhesitating obedience to a word which any man might well have failed to understand? But "The Lord knoweth them that are his"; and in choosing Hosea He knew well that he would not.

fail Him. Only by the obedience of such an one could Israel's religious harlotry be brought home to the conscience of the people, and only so could the love of God be appreciated in its length and depth and height.

The true servant of God must at all times be willing, not only to be a speaker, but a sign also. He must be prepared to exemplify in his own conduct and experience something, at least, of the suffering and the character of Him Whom he represents. He must be willing, too, to be misunderstood by others, and to live without the stimulus of popular approval. This, of course, involves entire self-sacrifice, and the renunciation of many things that men hold dear. And in order that his heart may be kept tender, and his spirit unembittered, he must be careful above all things to cultivate unbroken comradeship with the Lord. For it is in the power of His Spirit alone that such a life can be worthily lived.—*J. Stuart Holden.*

Wednesday, 25th. Hosea ii.

"I will give her . . . the valley of Achor for a door of hope" (ver. 15). The valley of Achor was situated at the very entrance of the promised land. "Achor" means "troubling" and the valley got its name from a great crime, a great disaster, and a great act of judicial punishment. The crime was that of Achan, who hid in his tent spoil that ought to have been consecrated to Jehovah. The disaster was the consequent defeat of the Israelites in their assault upon one of the hill cities of Canaan. The judicial act was that, by Divine command, the culprit who had troubled Israel, bringing on it defeat, was stoned to death, his body and all his possessions burned, and a great cairn piled over his ashes. Hosea is prophesying of the captivity in Babylon under the figure of a repetition of the earlier history and the experience of the Exodus. The valley of trouble is turned into a means by which hope draws nearer to the beaten and desponding host.

The strength of a Christian man is in his sinlessness. And so we may learn that if we have been beaten once, and again attack, and again are foiled, the shameful disaster is a Divine warning to us to look not only to our equipment, but to our temper, and see whether the reason for failure lies, not only in something wrong in the details or accompaniments of our effort, but in something lacking in the communion which we have with God Himself. But again, Hosea's imaginative use of the old story teaches us how hope may coexist with troubles, sorrow, trial, affliction, or the like. Such coexistence is quite possible.

Hosea here teaches us, not only the possible coexistence of hope and trouble, but the sure issue of rightly borne trouble in

a brighter hope. Assuredly if a man has accepted the providences there will follow on the darkest of them a brightening hope. Then there is another reason why the sure child of trouble patiently, Christianly borne, is a more joyful hope. And that reason is set out in full by a man who was an expert in trouble, Paul, when he says, "Tribulation worketh patience." Thus tribulation which borne in faith works patience, and patience which brings evidence of a Divine Helper, teach us to say, "Thou hast been my Help; Thou wilt be my Help." And so hope is the last blessed result of tribulation.—*Alexander Maclaren.*

Thursday, 26. Hosea iii.

Finally, in the training of the prophet he was commanded to love and find and restore his sinful and wandering bride. Through his obedience he entered into fellowship with the amazing tenderness of God, and was thereby prepared for the delivery of the messages which followed. It must have been a startling command, "Go, . . . love a woman, . . . an adulteress," but its explanation was found in the words, "even as the Lord loveth the children of Israel." Hosea was commanded to exercise love in spite of sin, in view of the fact, and in order that he might learn God's attitude to Israel. He obeyed, and the price he paid for her was that of a slave, which in all probability by this time she had become.

The covenant he made with her was that she should enter upon a period of seclusion, in which she should be neither harlot nor wife, and that he would be so toward her. The national interpretation of this covenant was that during Israel's time of penitence she should be deprived of both the true and the false, the king or prince, sacrifice or pillar, ephod or teraphim. The ultimate issue would be Israel's return to all the honors and blessings of union with God.

Thus equipped, the prophet was prepared for the delivery of his messages, and through them all there sounded the notes of sin, of love, of judgment.—*G. Campbell Morgan.*

To what unknown depths cannot God's love pierce! Agonizing experience had taught the prophet that human love, so poor, so frail, so mixed with selfishness—even human love, though disgraced by faithlessness, though dragged through the mire of shame, can still survive. Must not this, then, be so with the unchangeable love of God? If Hosea could still love the guilty and thankless woman, would not God still love the guilty and thankless nation, and by analogy the guilty and thankless soul? That is why, again and again, the voice of menace breaks into sobs, and the funeral anthem is drowned, as it were, in angel melodies. He saw the decadence and doom

of Ephraim; he saw king after king perish by war and murder; he heard the thundering march of the Assyrian shake the ground from far; he knew that the fate of Samaria should be the fate of Beth-arbel; and yet, in spite of all, he still can say to this doomed people, as the message of Jehovah, "I will love them freely: for mine anger is turned away."—*F. W. Farrar.*

Friday, 27th. Hosea iv.

What is announced by the prophet after this bold appeal to human attention? "The LORD hath a controversy with the inhabitants of the land." All controversy does not lie between man and man; it is not an affair of words, it is not a contention of rival claims, or a collision of competitive ambitions; when we have adjusted and settled all our little uproars by some method of arbitration the world is still not at rest; there is an unsettled claim, there is a plea that cannot be easily silenced. We may try to stifle the utterance of that plea, but at unexpected times the plea reasserts itself with aggravated poignancy. What are these broader and grander contentions that trouble our history, and will not let us find rest on the pillows of our compromises? They are God's challenges, appeals, scrutinies, and judgments. There are religious questions to settle before the world can be tranquilized. This fact is not realized by many students of history. They do not touch the reality of the cases because they deal with policies, covenants, commercial treaties, social relationships, and the like; as if the world were complete in itself, and had no relation to the highest court; as if the world were self-existing, forgetting that it hangs upon the hands of God. We cannot settle questions by coming to an understanding amongst ourselves. Nothing is right until we have acquainted ourselves with God through His Son Jesus Christ, the Priest of the universe, and have realized peace through the Cross. After that all adjustments become easy. Why is it that even human contentions are difficult of settlement? Simply because they lack atmosphere. What is meant by the term "atmosphere" in this connection? Spirit. The actions themselves are square, well cut, cleverly arranged, and the policy drawn with a skilled hand, away to its last iota; but the atmosphere of good feeling, high reason, noble philanthropy, Christianized humanity is wanting, and for lack of spiritual atmosphere our mechanisms cannot cohere; they fall to pieces, and require continual rebuilding that they may perpetrate the trick of continual dissolution. Realize God's action, Divine providence, the ghostly ministry; and remember that right is a word which is not to be defined by other words, but is to be realized after communion with the eternal righteousness.—*Joseph Parker.*

Saturday, 28th. Hosea v.

Ver. 6. "Withdrawn" is a word that may well chill our heart. It would be enough to express intolerable displeasure if it stood just as it stands in this verse; but a larger meaning belongs to the word. "Withdrawn" is in some senses a negative relation, but it was a distinctly positive and may we add repelling action which the Lord meant to convey by the use of this term. All words were originally pictures, and the real dictionary when it appears will be pictorial. The Lord in this instance frees Himself from them. That is the literal and broader meaning of the prophecy. He releases himself, He detaches himself, He shakes off an encumbrance, a nuisance, a claim without righteousness. This may be taken again in two senses. The people are going with flocks and herds as if bent on sacrificing purpose; they will give the Lord any quantity of blood—hot, reeking blood; but the Lord says, "I will have no more of your sacrifices; they are an abomination to Me; I hate all the programme of ritual and ceremony and attitude, if it fail to express a hunger and a reverence of the heart and mind." So the Lord is seen here in the act of taking up all these flocks and herds, and all these unwilling priests, and freeing Himself from them, throwing them away, as men pass out from their custody things that are offensive, worthless, and corrupting. Or it may mean that the Lord shakes Himself clear of the clutch of hands that have no heart in them; He will walk alone. He will not give up His shepherdliness, though He have no flock to follow Him. Every woman is mother, every man is father, and a man is not the less father that all his children are twice dead, and are as plants plucked up by the roots, and cast out to the burning. The shepherdliness is not determined by the number of sheep following or going before; shepherdliness is a quality, a disposition, an inspiration, an eternal solicitude. If need be, God will continue His shepherdliness though every sheep go astray, and every lamb should die. Mark the disastrous possibility! Men may be left without God; the Almighty and All-merciful may have retired, gone away, away into the shade, the darkness of night; He may have enshrouded Himself in a pavilion of thick darkness, where our poor prayers are lost on the outside. To this dreadful issue may things come. Various hath the Lord punished the Church, and punished the lands where His altars ought to have been higher than the forest trees. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread [the meanest of all famines], nor a thirst for water [a mere lip fire], but of hearing the words of the LORD,"—a thirst that cannot be quenched by all the springs and fountains of the world. And in this

chapter the same process of punishment is continued, and is most remarkable for the variety of its application.—*Joseph Parker.*

Sunday, 29th. Hosea vi.

The principle of this greater condemnation is a common one, and works out in every relationship of life. Every step of progress sets a new standard; and men are judged not by what they have passed on the way, but by what they have attained. Every advance is a fresh obligation. New knowledge is new duty. The higher you rise, the higher rises the standard of judgment. Do you complain? Nay, it is the reward of efficiency. In business the capable man is not laid on the shelf as a reward for his capacity. He is promoted, advanced to harder and more responsible positions. It is the practice of life; and we recognize the principle in every sphere.

There is, however, a constant tendency to level down the standard, and to be content with just what is expected by the mass. It was against this tendency that the prophets ever had to strive. The higher religion with its sterner, simpler rites, with its great moral claims on life, was ever menaced by the surrounding idolatries with their appeal to sense and their laxer standard. There was also a heathen party in Israel, even in her most faithful days, a party ever ready to take advantage of every weakening of the religious conscience and ever making a strong appeal to the lower instincts of the nation. Why should they be bound to a covenant so severe? Why not be like the men of the place, like the men around them, who get on very well and have a happier time where less is expected of them? The strongest count in Hosea's indictment against them, that "they like men . . . transgressed the covenant," was also the strongest temptation. It is the common temptation still to accommodate oneself to environment. We excuse ourselves that we are just like men when we transgress the covenant, the covenant which our own hearts acknowledge.

The men who will sneer at you as a "saint" will admire you for being what they call a man of the world. You will get plenty of help in being like others, and plenty of hindrance in attempting the exceptional or uncommon. In addition to this outside pressure of a low worldly standard, another subtle encouragement to reduce the level of conduct is due to a disillusionment which comes regarding others, sometimes in men we have admired and looked up to.

We find they are like men, hampered by the same weakness, liable to the same temptations, overtaken by the same faults. We take a low estimate of human nature, and bring down our own standard of duty to suit it. On such reasoning there could be no progress at all. There would be no stainless peaks on earth; only a dreary level. We have not come to our kingdom as men till we have got past the merely social conscience, the outside standard of others, and have within ourselves a measure of right and wrong and are parties to a personal covenant in which we stand to God.—*Hugh Black.*

Monday, 30th. Hosea vii.

The prophet then declared more particularly the true state of affairs. The Divine desire to heal was frustrated by the discovery of pollution, and by the persistent ignoring of God on the part of the people. He graphically described the widespread pollution, showing how it was manifested in the king, in the princes, and in the judges. All were affected as by the heat of wine, and the leaven of evil.

With reference to the widespread influence of Ephraim, the prophet described the tribe as mixing among the people. This ancient tribe was like "a cake not turned," a symbol of utter failure, being undeveloped on one side, and on the other destroyed by burning. It was moreover like "a silly dove" in its manifestation of fear and cowardice. The statement of the case was concluded by a declaration of the utter folly of the people. God was scourging them toward redemption, and in the process they were howling, assembling, and yet continuing in rebellion.—*G. Campbell Morgan.*

"A cake not turned" is uncooked on one side; and so Ephraim was, in many respects, untouched by Divine grace; though there was some partial obedience, there was very much rebellion left. My soul, I charge thee, see whether this be thy case. Art thou thorough in the things of God? Has grace gone through the very center of thy being so as to be felt in its Divine operations in all thy powers, thy actions, thy words, and thy thoughts? To be sanctified, spirit, soul and body, should be thine aim and prayer; and although sanctification may not be perfect in thee anywhere in degree, yet it must be universal in its action; there must not be the appearance of holiness in one place and reigning sin in another, else thou, too, wilt be "a cake not turned."—*C. H. Spurgeon.*

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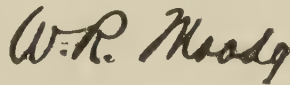
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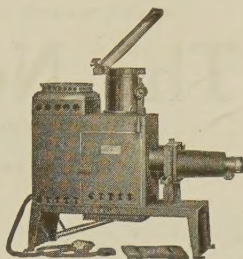
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